Vol. LXXXVI No. 3 March, 1932

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

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American Ecclesiastical Review

1722 Arch Street, Philadelphia

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VI.—(LXXXVI).—MARCH, 1932.—No. 3.

ENCYCLICAL LETTER

TO OUR VENERABLE BRETHREN, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER LOCAL ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

Concerning the Celebration of the Fifteenth Centenary of the Ecumenical Council of Ephesus.*

POPE PIUS XI

VENERABLE BRETHREN

Health and Apostolical Benediction

History, as the light of truth and witness of the ages, if properly investigated and diligently explored, shows that the Divine promise made by Jesus Christ: "I am with you all days, even to the consummation of the world"[1] has never failed His spouse, the Church, and will certainly never fail in future. Nay more, the fiercer the waves on which the divine bark of Peter is tossed, in the course of the centuries, the closer at hand and stronger is the aid of divine grace. This is what happened in the early days of the Church, not only when the Christian name was a hated stigma to be punished by death, but also when the True Faith of Christ, owing to the treachery of the sowers of heresies, especially in Eastern countries, was greatly confused and in imminent peril. As the persecutors of Catholicity one after another perished miserably, and the Roman Empire itself fell in ruins, so the heretics all, as withered

* Courtesy of N. C. W. C. News Service.

[1] Matthew 28: 20.

branches [2] severed from the divine vine, could not drink in the sap of life, nor produce fruit.

The Church of God, however, amid so many storms and changes in perishable institutions, relying solely on God has at all times proceeded on her way with sure and stately step, and has never ceased to guard devotedly the sacred deposit of evangelical truth confided to her by her Founder.

These things occur to Our mind, Venerable Brethren, as We begin to address you by this letter on the most happy event, the celebration of the fifteenth centenary of the Ecumenical Council of Ephesus, in which the cunning impudence of the erring was exposed, and, supported by heavenly aid, the unshaken faith of the Church shone brightly.

We know how at Our request two excellent men [3] formed a committee to commemorate as worthily as possible this centenary, not only here in the chief city of the Catholic world, but among the nations everywhere. We know also how those to whom this charge was given by Us spared neither study nor labor, each to the best of his ability, that this salutary undertaking might be carried forward. On this alacrity of minds—with which nearly everywhere and with an altogether admirable coöperation bishops and distinguished members of the laity freely responded to their utmost—We express Our hearty congratulations. By it We are confident the Catholic cause will reap in the future no slight advantage.

Considering this event and all the facts and circumstances connected with it, as the celebration draws to a close, and the sacred season when the Blessed Virgin Mary brought forth for us our Saviour comes round again, We, by the apostolical office which We hold from on high, deem it proper to communicate with you by this Encyclical Letter on this most important matter. We cherish the good hope that not only will Our words be pleasing and useful to you and yours, but also, that if the many who are separated from the Apostolic See, brothers and sons most dear to Us, being moved by the quest of truth, reflect and ponder on them, they cannot help being led by history as teacher of life, and affected by the desire at least of one fold and one Shepherd, and of embracing the true faith which is ever kept sound and entire in the Roman Church. In the process which the Fathers of the Council of Ephesus followed, in opposing the Nestorian heresy and conducting the Council, three dogmas of the Catholic Religion, which We shall treat principally, shine forth with brilliancy in the eyes of all: namely, that the

[2] John 15:6.

[3] Letter to the Most Eminent Cardinals, B. Pompili and A. Sincero, d. 25 Dec., 1930, *Acta Ap. Sedis*, Vol. XXIII, pp. 10-12.

person of Jesus Christ is one and divine; that the Blessed Virgin Mary should be acknowledged and venerated by everyone as really and truly the Mother of God; and that when matters of faith or morals are concerned the Roman Pontiff has from on high an authority which is supreme, above all others and subject to none.

I.

To proceed with order, as a beginning We make Our own the sentiment and warning of the Apostle of the Gentiles to the Ephesians: " Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which men lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the Head, even Christ: From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." [4]

Just as the Fathers of the Council followed this apostolic exhortation with wonderful unanimity, so We wish that everyone without discrimination or prejudice should take it as addressed to himself and turn it to good account.

As all know, Nestorius was the author of the whole controversy. He did not originate new doctrine by his own talent and study, but borrowed it from Theodore, Bishop of Mopsuestia, and undertook to popularize it zealously, after developing it and clothing it with the appearance of novelty, with great array of language and sentiment, excelling as he did in the gift of expression.

Born in Germanicia, a town of Syria, he went as a youth to Antioch there to be instructed in sacred and profane learning. It that city, so famous at the time, he first embraced the monastic life and next, owing to instability of character, left it and became a priest, taking wholly to preaching in the quest of human applause more than of the glory of God. The fame of his eloquence inflamed the multitude and spread so far and wide that he was invited to Constantinople, then widowed of its Shepherd, and not long after, with the hearty approbation of all, he was raised to the episcopal dignity. In this truly distinguished See, instead of ceasing to spread his perverse doctrines, he continued to teach and popularize them with still greater authority and boastfulness.

[4] Ephesians 4: 13-16.

To appreciate the matter properly, it will help to touch briefly on the principal points of the Nestorian heresy. This highly elated man, claiming that there were two hypostases, the human of Jesus, and the divine of the Word, meeting in one common "prosopon" as he termed it, denied the marvellous and substantial union of the two natures, which we call hypostatic, and asserted that the only begotten Word of God was not made man, but was in human flesh only by indwelling, by good pleasure and by virtue of operating in it: that therefore He should be called not God but "Theophoros," or god-bearer, in much the same manner as prophets and other holy men, owing to the divine grace imparted to them, might be called god-bearing.

From these perverse novelties of Nestorius it was easy to recognize in Christ two persons, one divine, the other human. It followed necessarily that the Blessed Virgin Mary is not truly the Mother of God, *Theotokos,* but Mother rather of the man Christ, *Christotocos,* or at most *Theodochos,* that is, the recipient of God.[5]

Wicked dogmas of this kind, proclaimed not covertly nor obscurely by a private individual, but openly and plainly by the very Bishop of the See of Constantinople, created the greatest mental disturbance, especially in the Eastern Church. Among the opponents of the Nestorian heresy, who were numerous in the Eastern Empire's capital city itself, was that most holy man and champion of Catholic integrity, Cyril, Patriarch of Alexandria, who holds without question the principal place. As soon as he heard of the perverse opinions of the Bishop of Constantinople, he earnestly defended the orthodox faith, as he was most zealous not only for his own sons, but also for the erring brethren, and endeavored by letters to Nestorius written in a fraternal spirit to bring him back to the rule of Catholic truth.

When, however, the obdurate pertinacity of Nestorius made useless this earnest effort of charity, Cyril, dutifully aware, and fearless champion, of the authority of the Roman Church, would not urge the matter by himself nor in so grave a case pass sentence without previously petitioning and obtaining the judgment of the Apostolic See. To the "Most Blessed" therefore "and most dear to God Father Celestine" he wrote a most respectful letter in which, in filial spirit, he says, among other things: "The longstanding custom of the Church requires that such matters be made known to Your Holiness."[6]. . . "We are not breaking off communion with him openly and plainly until we shall have made these things known to your loving kindness. Deign therefore to declare your opinion

[5] Mansi, *Conciliorum Amplissima Collectio,* IV, c. 1007; Schwartz, *Acta Conciliorum Oecumenicorum,* I, 5, p. 408.

[6] Mansi, l.c., IV, 1011.

so that it may be clearly known to us whether we should have anything in common with him, or tell him plainly that no one can have anything in common with one who fosters and preaches such erroneous doctrine. Furthermore, your entire opinion and your decision in this matter should be clearly made known to the most pious and godfearing bishops of Macedonia and to every bishop in the East." [7]

Nestorius was not ignorant of the supreme authority of the Bishop of Rome over the universal Church. More than once, in fact, by letters written to Celestine, he attempted to prove the correctness of his teaching, and to preoccupy and win over the mind of the Pontiff to himself, but in vain. Since therefore the ill-coined words of the heresiarch expressed serious errors, no sooner had the Bishop of the Apostolic See perceived these than, applying the remedy, lest the plague of heresy might become more dangerous by delay, he solemnly condemned the errors found by a synodal examination, and decreed that they should be condemned by all.

Here We request you, Venerable Brethren, to observe closely how greatly the procedure of the Roman Pontiff in this case differed from that which was followed by the Bishop of Alexandria. Although the latter occupied the See which ranked as primatial in the Eastern Church, he was unwilling, as We have said, to adjudge this most grave controversy about Catholic faith until he could learn the sacred decision of the Apostolic See. Celestine, on the other hand, convoking a synod in Rome, and weighing the matter carefully, by virtue of his supreme and absolute authority over the universal flock of Christ, solemnly decreed and sanctioned what follows about the teaching of the Bishop of Constantinople. He wrote to Nestorius: "Know plainly therefore that this is Our sentence: Unless you preach what the Roman, the Alexandrian, and the universal Catholic Church holds, and what the sacred and holy Church of Constantinople held so well up to your time, and unless within ten days from the time this covenant becomes known to you, you shall have in open and written confession condemned this perfidious innovation, which aims at separating what the venerable Scripture has joined together, you are cast out from communion with the universal Catholic Church. This formula of Our judgment, with all the documents, We have forwarded by Our esteemed deacon Possidonius to my saintly fellow priest, the Bishop of the renowned city of Alexandria, who has fully reported to Us on this subject, so that as Our vicegerent he may make known Our decision to you and to all the brethren, as they should all know what is done, since the matter treated concerns them all." [8]

[7] Mansi, l.c., IV, 1015.

[8] Mansi, l.c., IV, 1034 sq.

The Roman Pontiff enjoined on the Patriarch of Alexandria the execution of this sentence in these grave words: "Armed with the authority of Our See, and acting in Our stead, you will execute this sentence with strict vigor so that within the ten days as numbered in this covenant, he shall condemn his perverse preachings by written profession, and affirm that he holds concerning the birth of Christ as God the faith which the Roman Church, the Church of your holiness and the faithful, hold universally. Unless he shall do this, let your holiness provide for that Church, and let him know that he is in every way removed from our body." [9]

Some writers, however, both of earlier and more recent date, as if attempting to make light of the indisputable authority of the documents We have quoted, have put forth this opinion of the whole affair often in a proud and boastful spirit: Grant, they say thoughtlessly, that the Roman Bishop did issue a peremptory and absolute judgment which the Alexandrian Bishop, through enmity with Nestorius, had provoked and gladly made his own: nevertheless, the Council of Ephesus, convened afterward, again passed judgment on the whole matter, that had been already judged and wholly reprobated by the Holy See, and decided by its own supreme authority what all should think of it. Whence, as they conclude, it follows that an Ecumenical Council has rights more powerful and valid than the authority of the Bishop of Rome.

However, all who look diligently into facts and written documents for honest history, with minds wholly free of prejudices, can see how these men strive vainly to invest a counterfeit with semblance of truth. First of all, be it observed that when the Emperor Theodosius, and his colleague Valentinian in his name, convoked an Ecumenical Council, the sentence of Celestine had not yet reached Constantinople, and was in no way known there. Besides, when Celestine learned that the Council of Ephesus had been convoked, he did not object to the proposed deliberation; nay he even wrote to Theodosius [10] and the Alexandrian Archbishop [11] praising this proposal, and delegated and sent as his legates to preside over the Council, the Patriarch Cyril, the Bishops Arcadius and Projectus, and the Priest Philip.

Now in doing this the Roman Pontiff did not leave to the arbitration of the Council the case as if undecided, but firmly adhering to "what has already been decided by Us," [12] he ordered the Fathers of the Council to execute the sentence imposed by him, so that, con-

[9] Migne, *P.L.*, 50, 463; cf. Mansi, l.c., IV, 1019 sq.
[10] Mansi, l.c., IV, 1291.
[11] Mansi, l.c., IV, 1292.
[12] Mansi, l.c., IV, 1287.

ferring among themselves and offering prayers to God, they might endeavor to bring back the erring Bishop of the Constantinopolitan See to the unity of the Faith. Cyril inquired from the Pontiff how he should act in the business, "whether the sacred Council should admit a man who condemned what it held; or whether, as the time for indulgence had passed, the sentence already imposed should take effect."

Celestine wrote: "Let this be the part of your holiness and of the venerable brethren in the Council, that the strife arisen in the Church be suppressed, and let Us learn that, God helping, the affair is closed with the avowed correction. We do not say We are not of the Council, because We cannot be absent from those, wherever they may be, with whom one faith still unites Us . . . We are there because what is done there for all is in Our thoughts; We do that spiritually, which We do not appear to do corporally. I am eager for Catholic peace, and I am eager for the salvation of one perishing if only he be willing to admit his ailment. This We say lest perhaps We might seem to be wanting to one who may be willing to correct himself. Let this show that Our feet are not swift to shed blood, since he knows that the remedy is offered to him." [13]

These words of Celestine reveal his paternal spirit, and prove most convincingly that before everything else he sought to have the true light of faith shine upon blinded minds and that he would rejoice at the return of the erring to the Church. Moreover, what he prescribed to his legates as they set out for Ephesus makes clear the concern and solicitude with which he ordered that the divinely bestowed rights of the Roman See should be kept safe and secure: "We command that the authority of the Apostolic See be protected, as the instructions which have been given you state. You are to be present at the Council since, should disputes arise, you are to judge of the various opinions, not to take part in the contest." [14]

The legates did as instructed, with the Fathers of the sacred Council in full agreement. Indeed, in firm and faithful accordance with the most absolute commands of the Pontiff as stated above, when they arrived at Ephesus after the conclusion of the first session, they insisted that all the decrees enacted at the previous session should be submitted to them, to be confirmed and approved in the name of the Apostolic See: "We request you to direct that we be shown all the acts of this sacred council so that in accordance with the decision of our blessed Pope and of this sacred gathering we also may confirm . . ." [15]

[13] Mansi, l.c., IV, 1292.
[14] Mansi, l.c., IV, 556.
[15] Mansi, l.c., IV, 1290.

Before the entire Council the Priest Philip uttered that remarkable opinion on the primacy of the Roman Church which the dogmatic Constitution of the Vatican Council itself quotes (*Pastor Aeternus*) [16]: "No one doubts, nay for centuries it has been known that the holy and most blessed Peter, prince and head of the Apostles, column of faith, and foundation of the Catholic Church, received from Our Lord Jesus Christ, Saviour and Redeemer of the human race, the keys of the Kingdom, that the power of binding and loosing sins was given to him; that up till now and forever he lives in his successors and exercises judgment." [17]

What more? Did the Fathers of the Ecumenical Council object to the way the legates acted, or were they in any way opposed to it? On the contrary. Written documents have come down which establish most clearly their obediential respect and reverence. In the second section of the Council when the pontifical legates, reading Celestine's letters, said among other things: "In Our solicitude We have directed Our holy brothers and fellow priests, one in mind with Us, the Bishops Arcadius and Projectus and Our fellow Priest Philip, to be present at what is done and to perform what We have before decreed, not doubting that the assent of your holiness will be given to this . . . " [18] So far from resenting this ruling of the supreme judge, the Fathers of the Council, praising it, with one voice acclaimed the Supreme Pontiff with these utterances: "A just judgment! To the new Paul Celestine, to the new Paul Cyril, to Celestine, guardian of the faith, to Celestine one in heart with the Council, to Celestine the whole Council gives thanks; one Celestine, one Cyril, one faith in the Council, one faith the world over!" [19]

When it came to condemning and reprobating Nestorius, the Fathers of the Council did not think that the matter was for them to judge freely and all over again, but plainly professed themselves anticipated and bound by the oracle of the Roman Pontiff. "Overtaking him (Nestorius) as thinking and preaching impiously, and obliged by the sacred canons and the letter of our most holy father and fellow in the ministry, Celestine, Bishop of the Church of Rome, in a flood of tears we have to arrive at this said sentence against him. Wherefore Our Lord Jesus Christ, outraged by his blasphemous utterances, by this most sacred Council has defined that the same Nestorius is deprived of the episcopal dignity and cut off from all sacerdotal association and gathering." [20]

[16] Conc. Vatic., sess. IV, cap. 2.
[17] Mansi, l.c., IV, 1295.
[18] Mansi, l.c., IV, 1287.
[19] Mansi, l.c., IV, 1287.
[20] Mansi, l.c., IV, 1294 sq.

Firmus, Bishop of Caesarea, proclaimed the very same thing in the second session of the Council: "The Apostolic and Holy See by letters of the most holy Bishop Celestine, which he has sent to most devoted Bishops, . . . even before he prescribed the decision and rule concerning this affair, which we also have followed . . . since Nestorius, when cited by us, has not appeared, we command that the formula be executed pronouncing on him canonical and apostolical judgment." [21]

Now therefore the documents quoted by Us establish so expressly and significantly that the belief in the authority of the Roman Pontiff over the entire flock of Christ, subject to none and infallible, flourished in those days in the universal Church, as to recall to Our mind that clear and brilliant statement of Augustine a few years before on the judgment brought by Pope Zosimus in his Tractorial Letter against the Pelagians: "In these words of the Holy See Catholic belief is so venerable and well founded, so certain and clear, that no Christian may doubt it." [22]

Would that the most holy Bishop of Hippo could have been present at the Council of Ephesus; grasping with his keen intellect the point at issue between the disputants, how ably he would have shed light on the dogmas of Catholic truth and defended them with his courage! However, when the legates of the Emperors reached Hippo, to hand him the letters of invitation, there was nothing to be done, except to mourn over the extinction of that surpassing splendor of Christian wisdom and his See ravaged by the Vandals.

You are aware, Venerable Brethren, that some who are engaged in historical investigation specialize not only in clearing Nestorius from the stain of heresy, but also in accusing the most holy Alexandrian Bishop Cyril of a wicked rivalry, of calumniating Nestorius as an enemy and of contending with all his might to bring about his condemnation for things he did not teach. Indeed, the defenders of the Bishop of Constantinople do not hesitate to brand with this grave incrimination Our most blessed predecessor Celestine himself and even the sacrosanct Council of Ephesus.

However, the universal Church answers by reprobating this vain and rash venture. At all times she has recognized that the condemnation of Nestorius was justly pronounced, that Cyril's doctrine was orthodox, and she has ever regarded with veneration the Council of Ephesus as one of the Ecumenical Councils celebrated under the inspiration of the Holy Spirit.

Indeed, passing by many of the most convincing written documents, everyone surely knows that very many of the disciples of

[21] Mansi, l.c., IV, 1287 sq.

[22] Epist. 190, *Corpus scriptorum ecclesiasticorum latinorum*, 57, p. 159 sq.

Nestorius—who had before their eyes the course of events, and who had no tie of relationship with Cyril—although they had been drawn to the other side out of friendship with Nestorius and on account of the strong attraction of his writings and the very exciting ardor of his controversies, after the Council of Ephesus, as if they had been stricken by the light of truth, they gradually deserted the heretical Constantinopolitan Bishop as one to be shunned by the law of the Church. Of these there were certainly many survivors when Our predecessor of happy memory, Leo the Great, wrote as follows to Paschasinus, Bishop of Lilybæum, his legate to the Council of Chalcedon: "You know that the whole Church of Constantinople with all its monasteries and many bishops agreed in subscribing to anathematize Nestorius and Eutyches and their dogmas." [23] In a dogmatic letter to the Emperor Leo he proclaimed Nestorius in the plainest terms as a heretic and teacher of heresy, with no one to gainsay it. "Anathema therefore," he says, "to Nestorius, who believed the Blessed Virgin Mary was Mother not of God but of man only; who did not believe that there was one Christ in the Word and in the flesh, but one person in the flesh and another of the Deity, and preached as separate and apart one Son of God, another son of man." [24] As all should know, the Council of Chalcedon sanctioned this by reprobating Nestorius again and praising the doctrine of Cyril. Our most holy predecessor, Gregory the Great, had scarcely been raised to the Chair of Peter when in his synodical letter to the Eastern Bishops, after mentioning the four Ecumenical Councils—of Nice, Constantinople, Ephesus and Chalcedon—he makes this most noble and most important statement: "On these as on a four-square stone rises and stands the structure of faith and of each one's life and action. Whosoever does not cling to their solidity, even though he be a stone, lies outside the structure." [25]

It should be clear to all therefore that Nestorius really preached heretical tenets, that the Patriarch of Alexandria was a strenuous defender of Catholic faith, and that the Pontiff Celestine, with the Council of Ephesus, guarded the ancient doctrine and the supreme authority of the Apostolic See.

II.

Let us now, Venerable Brethren, proceed to investigate further those points of doctrine which the Ecumenical Council of Ephesus openly professed and sanctioned with its authority by the condemnation of Nestorius. Besides condemning Pelagius and his fol-

[23] Mansi, l.c., VI, 124.

[24] Mansi, l.c., VI, 351-354.

[25] Migne, *P.L.*, 77, 478; cf. Mansi, l.c., IX, 1048.

lowers—one of whom Nestorius surely was—the principal matter in question, and one on which the Fathers solemnly and almost unanimously agreed, was that the opinion of the heresiarch was impious and opposed to Holy Writ, and that what he rejected is therefore certain, namely, that there is one person in Christ, and that divine. Since Nestorius, as We have said, stubbornly contended that the Divine Word is not substantially and hypostatically united with human nature, but by a certain accidental and moral bond, the Fathers at Ephesus, in condemning the Bishop of Constantinople, clearly professed the right doctrine of the Incarnation to be held firmly by all. In letters and capitularies sent previously to Nestorius and inserted in the Acts of this Ecumenical Council, Cyril, in wonderful agreement with the Roman Church, maintained this in these learned and insistent words . . . "On no account is it lawful to divide our own Lord Jesus Christ into two sons . . . For Scripture does not say that the Word associated with Himself the person of man, but was made flesh. That the Word was made flesh means It communicated like us with flesh and blood. It made our body Its own and came forth as man from a woman, not losing divinity nor origin from the Father, but, in assuming flesh, It remained what It was." [26]

We are taught by Sacred Scripture and by divine tradition that the Word of God united Itself not to any individual man, already in existence, but that the one and the same Christ is the Word of God dwelling in the bosom of God before all ages, and made man in time. Divinity and humanity in Jesus Christ, Redeemer of the human race, are bound together in the wonderful union which is justly styled hypostatic, and this is proved most clearly in Holy Writ wherein the one Christ is called not only God and Man, but distinctly held also as God and likewise as man, and, finally, as man to die, and as God to rise from the dead.

In other words, He who is conceived in the womb of the Virgin by the action of the Holy Spirit, born, laid in the crib, calling Himself son of man, suffers, dies nailed to the Cross, is altogether the same, called by the Eternal Father in a wonderful and solemn manner: "My Beloved Son," [27] with divine power grants pardon for sin,[28] restores by His own power the sick to health [29] and recalls the dead to life.[30] All this is clear evidence of two natures in Christ,

[26] Mansi, l.c., IV, 891.

[27] Matt. 3:17; 17:5. II Peter 1:17.

[28] Matt. 9:2-6. Luke 5:20-24; 7:48, al.

[29] Matt. 8:3. Mark 14:1. Luke 5:13. John 9, al.

[30] John 11:43. Luke 7:14 al.

from which proceed works that are divine and human, and shows also very clearly that Christ is one, God and man alike, through the unity of the Divine Person by which he is called " Theantropos."

It is clear to all that this doctrine handed down by the Church has been approved and confirmed by the dogma of human Redemption. For how could Christ, said to be " First born of many brethren," [31] wounded on account of our iniquities,[32] redeem us from the servitude of sin unless, like ourselves, he possessed human nature? In like manner, by what right could He be said to satisfy the justice of the Heavenly Father, outraged by the human race, unless by His Divine Person He was able to do so by His immense and infinite dignity?

This principle of Catholic truth cannot be contradicted for the reason that our Redeemer, not having a human person, should seem to lack some perfection of His human nature and therefore as man be inferior to ourselves. As Aquinas shrewdly and wisely reminds us: " Personality belongs to the dignity and perfection of any being in so far as the dignity and perfection of any being require that it should have its own existence, as is understood by the term person. It is, however, a greater dignity for anyone to exist in someone of greater diginity than to have one's own existence. Therefore human nature is more dignified in Christ than in us, because in us with our own existence it has its own personality, whereas in Christ it exists in the person of the Word. As it pertains to the dignity of the form to be the completion of the species, so the sensitive nature in man is more noble because of its conjunction with the more noble completing form than it is in the brute animal in which it is the completing form." [33]

Moreover it is worth while observing that as Arius, that most nefarious subverter of Catholic unity, opposed the divine nature of the Word consubstantial with the Eternal Father, so Nestorius, arguing in a wholly different manner, by denying the hypostatic union of the Redeemer, denied to Christ divinity full and entire as not being the Word. If, as he rashly thought, the divine and human nature in Christ were united only by a moral connexion—which, as We have said, the prophets and others of heroic Christian holiness had obtained on account of their union with God—the Saviour of the human race would differ little or not at all from those whom He redeemed by His grace and blood. With the abandonment therefore of the doctrine of the hypostatic union, on which the dogma of the Incarnation and human Redemption rests and depends, the whole

[31] Rom. 8:29.

[32] Isaias 53:5. Matt. 8:17.

[33] *Summ. Theol.* III, 11, 2.

foundation of the Catholic religion falls away in ruin. We do not wonder therefore that the entire Catholic world trembled before the perilous advance of the Nestorian heresy; nor do we wonder that the Council of Ephesus zealously resisted its rash and very crafty attack on the ancestral faith and, by executing the sentence of the Roman Pontiff, overthrew it with dire anathema.

We therefore, responding with minds in concord with every age of the Christian era, venerate as Redeemer of the human race not "Elias . . . nor one of the Prophets" in whom the God of heaven dwells by His grace, but with the Prince of the Apostles, acknowledging like him this heavenly mystery, with one voice proclaim: "Thou art Christ, Son of the living God." [34]

With this dogma of truth safely established, it is easy to conclude that the entire fabric of mundane things has by the mystery of the Incarnation been invested with a dignity greater than can be imagined, far greater than that to which the work of creation was raised. Among the offspring of Adam there is One, namely Christ, who attained everlasting and infinite divinity, and who is united with it in a mysterious and most intimate manner; Christ, We repeat, our brother, possessed of human nature, but God with us, or Emmanuel, who by His grace and merits has brought us back to the divine Author and recovered for us that heavenly blessedness from which by original sin we had fallen away. Let us therefore be of grateful mind, follow our precepts, imitate our examples. In this way we shall be partakers of the Divinity, "who deigned to partake of our human nature." [35]

At all times, as We have said, through the course of ages the true Church of Jesus Christ has diligently safeguarded this genuine and incorrupt doctrine on the personal unity and divinity of its Founder, but unfortunately it is otherwise among those who wander most pitiably outside the one fold of Christ. We regret that, whenever anyone separates himself obstinately from the infallible teaching of the Church, he loses gradually the certain and true doctrine about Jesus Christ. If we should ask the many different sects, those especially dating from the XVI and XVII centuries and still bearing the honored name Christian, all of which at the time they broke away professed firm belief in Christ as God and man, what they now think of Him, we would receive various and often conflicting answers. Indeed, few of them have kept the right doctrine and full faith concerning the Person of our Redeemer; the others, even when they affirm something like it, seem to be like evaporated perfumes bereft of their essence. They present Jesus Christ as man, endowed

[34] Matt. 16: 14.

[35] Roman Missal.

with divine gifts, united more than others in some hidden way with divinity, very close to God; but they are far removed from a full and sincere profession of Catholic faith. Others still admit nothing divine in Christ, believe He is merely man, favored, it is true, with unusual gifts of body and soul, but liable to error and to human frailties. Hence it appears clearly that all these, like Nestorius, wish by rash endeavor "to dissolve Christ," and therefore, according to the Apostle John, are not of God.[36]

From the exalted summit of this Apostolic See We therefore, with fatherly spirit, call upon all who glory in being disciples of Christ, and who place in Him their hope of salvation, of each one in particular and of human society, to cling always fast to the Roman Church in which Christ is believed with one faith, whole and perfect, worshipped with sincere adoration, and loved with undying flame of burning charity. Let those who preside over flocks separated from us remember how their forerunners solemnly professed the faith of Ephesus, and how in the past as in the present it has been kept and earnestly defended by this supreme Chair of Truth. Let them remember that this genuine unity of the faith rests and stands only on the one rock set by Christ and further that it has been preserved safe and secure by the supreme authority of the successors of Blessed Peter.

On this unity of the Catholic religion We discoursed a few years ago in the Encyclical Letter *Mortalium Animos*, but it will help to recall this briefly to mind, since the hypostatic union of Christ, solemnly affirmed in the Council of Ephesus, brings back and puts before us the image of that unity by which our Redeemer wishes His mystical Body, the Church, to be distinguished as one body[37] "fully compacted and joined together."[38] If the personal unity of Christ exists as the mysterious exemplar with which He wishes the structure of Christian society to conform, everyone can see that this certainly cannot result from a feigned combination of discordances, but only from one hierarchy, one teaching body, one rule of belief, one Christian faith.[39] To this unity of the Church which is kept by communion with the Apostolic See, Philip, the legate of the Bishop of Rome, witnessed when, reading the letters of Celestine with the unanimous applause of the Fathers of the Council, he uttered these memorable words: "We give thanks to this sacred and venerable Council, for as the letters of our holy and blessed Father were read

[36] 1 John 4:3.
[37] 1 Cor. 12:12.
[38] Ephesians 4:16.
[39] Encycl. *Mortalium Animos.*

to you, your holy members have followed them with your holy salute to the holy head, and with your holy acclamations. Your holiness is aware that the blessed Apostle Peter is the source of all faith and chief of the Apostles." [40]

Now if ever, Venerable Brethren, all good men should be bound together in professing one and the same sincere faith in Jesus Christ and His mystical Spouse the Church, when everywhere so many men strive to throw off the yoke of Christ, spurn the light of His doctrine, shut off the channel of His grace, repudiate the divine authority of Him who has become "a sign of contradiction." [41] Since innumerable evils result from this deplorable desertion of Christ and increase daily, it is time that all should seek a remedy from Him who is the One "under heaven given unto men, whereby we must be saved." [42]

In this way alone, with the Sacred Heart of Jesus inspiring the souls of mortals, can happier times come to the individual, the family and to civil society, so bitterly disturbed in these days.

III.

From this principle of Catholic doctrine, which We have treated thus far, there necessarily follows the dogma of the divine motherhood which we predicate of the Blessed Virgin Mary, as Cyril reminds us, "not that the nature or divinity of the Word took its origin or beginning from the holy Virgin, but that He derived from her His sacred body, perfected by an intelligent soul to which the Word of God hypostatically united is said to be born according to the flesh." [43]

If the Son of the Blessed Virgin Mary is God, she certainly who bore Him should rightly and deservingly be called Mother of God. If the person of Jesus Christ is one and divine, surely Mary is not only Mother of Christ but she should be called *Deipara, Theotocos.* She who was saluted by Elizabeth, her relative, "Mother of my Lord," [44] who is said by the Martyr Ignatius to have brought forth God,[45] she from whom Tertullian says God was born,[46] we can all venerate as the benign parent of God, whom the eternal Godhead favored with fulness of grace and honored with so much dignity.

Moreover, no one can reject this truth handed down from the first ages of the Church, because the Blessed Virigin Mary gave to Jesus

[40] Mansi, l. c., IV, 1290.
[41] Luke 2:34.
[42] Acts 4:12.
[43] Mansi, l.c., IV, 891.
[44] Luke 1:43.
[45] Ad Ephes. 7:18-20.
[46] *De Carne Christi,* 17 *P.L.*, II, 781.

Christ a body but did not generate the Word of the heavenly Father; for Cyril in his day rightly and luminously answers that as all in whose womb our earthly fabric is procreated, but not a human soul, are truly mothers and are so styled, so in like manner through the unity of person of the Son she acquired divine maternity.[47] Rightly therefore the impious opinion of Nestorius which the Bishop of Rome, led by the divine spirit, had condemned the year before, was again solemnly reprobated by the Council of Ephesus.

So great was the piety of the people of Ephesus to the Virgin as *Deipara*, and so intense their love that on hearing the judgment of the Fathers of the Council they acclaimed them with an outpouring of joy, and forming ranks with blazing torches they accompanied them to their homes. Surely she, the great *Parens Dei*, smiling sweetly from heaven on that remarkable spectacle, took care of her children of Ephesus and all the faithful of Christ in the Catholic world who were disturbed by the treachery of the Nestorian heresy, with maternal heart and ever ready assistance.

From this dogma of the divine maternity, as from a hidden spring of gushing water, flows the singular grace of Mary and, after God, her great dignity. Indeed, as Aquinas nobly writes, "The Blessed Virgin as Mother of God has a certain infinite dignity from the infinite good God is."[48] This Cornelius à Lapide develops and explains more fully: "The Blessed Virgin is Mother of God, and therefore by far excels all the angels, even the seraphim and cherubim. She is Mother of God, therefore more pure and holy, so much so that under God no greater purity can be imagined. She is Mother of God, and therefore whatever privilege has been granted to any of the saints (in the way of grace ingratiating, *gratum faciens*), that she has above all."[49]

Why therefore should so many innovators and non-Catholics bitterly condemn our piety toward the Virgin as *Deipara* as if we took away a worship due to God alone? Do they not know or consider attentively that nothing can be more pleasing to Christ Jesus, who certainly loves His Mother with a boundless love, than that we should venerate her, love her ardently, and, by imitating her most holy example, endeavor to obtain her powerful patronage?

Here We cannot pass over in silence what is of great comfort to Us, the fact that in our days some of the innovators know better the dignity of the Virgin as *Deipara* and are drawn and disposed to reverence and honor her diligently. Provided this proceeds from a serious and sincere conscience, and not with the motive of winning

[47] Mansi, l.c., IV, 599.

[48] *Summ. Theol.*, I, qu. xxv, a. b.

[49] In Matt. 1:6.

the favor of Catholics, as we have found in some places, We trust that, through the works and prayers of all good people, and the intercession of the Blessed Virgin, these may be at length brought back to the fold of Jesus Christ, and in this way to Us, who, though unworthy, act in His place on earth and exercise His authority.

We feel that We should mention another function of the Motherhood of Mary, Venerable Brethren, which is still more pleasant and delightful. Since she brought forth the Redeemer of the human race and of all of us, whom the Lord Christ has willed to regard as brothers, she is in a certain manner the most benign mother.[50]

Our predecessor of happy memory, Leo XIII, wrote: "Such a one God gave us in whom, as He chose her for Mother of His Only Begotten, He implanted a maternal heart, capable of nothing but love and forgiveness; such by His own acts Jesus Christ manifested her, since He was subject and of His own accord obedient to her as a son to a mother; such He proclaimed her from the Cross when He committed the whole human race, through the disciple John, to be cared for and cherished by her; such finally she dedicated herself when, assuming, with great courage, the vast responsibility of the heritage left by her divine Son, she began at once to discharge maternal duties to all." [51]

Wherefore let us be drawn to her by a certain very powerful impulse and let us trust to her confidently all that is ours—joys, if we rejoice; woes, if we are in trial; hopes, if we endeavor to rise to better things. If the Church falls on difficult times, if faith wanes and charity grows cold, if morals, private and public, grow worse, if any danger threaten the Catholic cause or civil society, let us have recourse to her begging help from heaven; in the supreme trial of death, when all hope, all help, is gone, let us lift up our eyes in tears and trembling, imploring through her pardon from her Son and eternal joy in heaven.

With more ardent effort therefore in the present needs under which we labor, let all go to her, and with supplication beg earnestly "that, by interceding with her Son, the erring nations may return to Christian principles and precepts, on which the foundation of public welfare rests, and through which desirable peace and true happiness flourish in abundance. From her also let them more earnestly pray for what all should have most at heart, that Mother Church may have liberty and the fruit of it in tranquillity, a liberty which it will use for the sole purpose of procuring the highest interests of mankind, and from which harm has never come to individuals or states, but always many very great benefits." [52]

[50] Rom. 8:29.

[51] Encycl. *Oct. mens. adventante,* Sept., 1891.

[52] Epist. Encycl. s.c.

Under the auspices of the heavenly Queen, We desire all to beg for a very special favor of the greatest importance, that she who is loved and venerated with such ardent piety by the people of the East, may not permit that they should be unhappily wandering and still kept apart from the unity of the Church and thus from her Son, whose Vicar on earth We are. May they return to the common Father whose judgment the Fathers of the Council of Ephesus accepted so reverently, and whom they all saluted as "guardian of the faith." May all return to Us, who feel for all a paternal kindness, and who repeat as Our own those most loving words with which Cyril appealed to Nestorius: "May the peace of the Church be preserved and may the bond of love and concord remain unbroken among the priests of God!" [53]

Would, moreover, that very soon the happiest of days might dawn when the Virgin Mother of God, looking out through her image so exquisitely worked in mosaic under Our predecessor Sixtus III in the Liberian Basilica, and restored by Us to its original beauty, would see the separated children returning to venerate her with Us with one mind and one faith! That certainly would be Our greatest possible joy.

We deem it auspicious that We are celebrating Our tenth anniversary; We, who have defended the dignity and sanctity of the chastity of marriage against the assault of all manner of fallacy,[54] and who have solemnly championed the sacred rights of the Catholic Church in the instruction of youth, and set forth and explained the manner in which it is to be imparted and the principles to which it should conform.[55] The directions We have given on both subjects are in accordance with the exalted exemplar of the divine maternity and of the family of Nazareth. As Our predecessor of happy memory, Leo XIII, says: "In Joseph fathers of families have the most beautiful model of fatherly attention and providence; in the most holy Virgin Mother of God the most extraordinary pattern of love, modesty, perfect submission and fidelity; in Jesus, who as son of the household was subject to them, a Divine Exemplar of obedience to admire, cultivate and imitate." [56]

In a special manner is it opportune that those mothers of our day who, wearied of child-bearing or of the matrimonial bond, have neglected or violated the obligation they assumed, should look and meditate intently upon Mary, who ennobled the responsible charge

[53] Mansi, l.c., IV, 891.

[54] Litt. Encycl. *Casti Connubii,* 21 Dec., 1930.

[55] Litt. Encycl. *Divini Illius Magistrii,* 21 Dec., 1929.

[56] Litt. Apost. *Neminem fugit,* 14 Jan., 1882.

of motherhood to the highest degree. This inspires the hope that with the grace received through the Queen of Heaven, they may become ashamed of the dishonor branded on the great sacrament of Matrimony and be happily moved, as far as possible, to attain to her wonderfully laudable virtues.

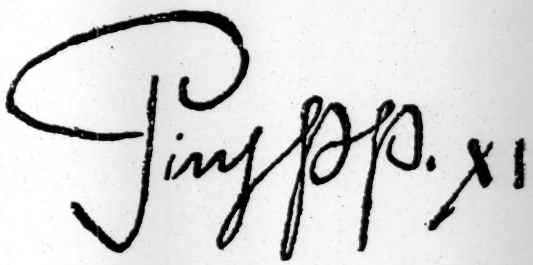
If all these things result as We counsel, if domestic society—the principle and foundation of all human intercourse—should revert to the most exalted standard of this holiness, we could in time provide a remedy for our dangerous evil conditions.

May it so happen that "the peace of God which surpasseth all understanding" keep the minds and hearts of all and, with all our minds and forces united, may the longed-for Kingdom of Christ be established![57]

We shall not conclude this Letter without announcing something that will surely please you greatly. We desire that this centenary shall have a liturgical memorial, which will help to revive piety toward the great Mother of God among clergy and people. Wherefore We have directed the supreme Congregation of Sacred Rites to issue a Mass and Office of the Divine Maternity to be celebrated by the universal Church.

Meantime, as a presage of heavenly gifts and a mark of Our paternal will, We bestow affectionately in Our Lord on you, each and all, Venerable Brethren, and on your clergy and people, the Apostolical Benediction.

Given at Rome, in Saint Peter's, 25 December, on the Feast of the Birth of Our Lord Jesus Christ, in the year 1931, the tenth of Our Pontificate.



[57] Philippians 4:7.

IS THIS THE LONG LOOKED FOR CHURCH SOCIETY?

The Legion of Mary.

IN the fall of 1930 I happened to be with a score of other priests drawn almost from as many dioceses. The prelate guest, when the subject of conversation veered around to church societies, expressed the opinion that the society most needed in the United States to-day is one which has not yet come into existence. He felt that the up-to-date society he visualized was going to be organized as soon as the proper genius came along. Just what the nature of it would be, the prelate did not hazard a guess beyond predicting that it would likely have something to do with the two confraternities which the Code directs to be organized in every parish, the Confraternity of the Blessed Sacrament and the Confraternity of Christian Doctrine. The prelate spoke, not only from the background of an Ordinary's experience with Catholic Action but also from that of a former priest organizer upon a large scale. His reasoned views strongly impressed themselves upon me at the time. But I was then unaware that the prelate's much desired society was already in existence. And when I was thrown into contact with it last summer, I immediately recalled its unwitting description at the hands of the spiritually prospecting prelate.

My introduction to that society came early in August last, just as the general chapter of our congregation closed in Paris. Two booklets were sent me by an American friend domiciled in Paris with this note: "The author of the two books is a great friend of mine. Small, deaf, rather insignificant-looking, young; I believe he is already a subject for canonization. Are you going to Ireland? If so, I want you to meet him. He is the founder of the Legion of Mary."

I read the two booklets and afterward the Legion booklet. I thought it strange, in spite of the reliability of my informant, that a second Frederic Ozanam could be living in Dublin and I had not heard of him a few weeks before; nor of the new work he is associated with in the city the Irish are fond of thinking of as the unofficial capital of the Catholic world. Yet on reflexion I realized that a priest tourist in Paris a little later than this time a century ago could have failed to hear about the

wondrous work started by a university student in answer to the taunt of an anti-clerical colleague. I was enthused by the three booklets of the young Irish layman: one, on the devout life as the only secure form of Christian life for any one; another, on a proposal for a hostel in Dublin for down-and-out men, a hostel which could be rendered self-supporting, with a sequel by a Dublin journalist on how the proposal was succeeding beyond prediction; and a third, on the provisional rules and method of action sketched for the Legion of Mary. The booklets began to make me surmise that the American prelate's ideal church society was already functioning. So I determined to go back to Dublin to see the Legion of Mary in action instead of returning to London for further sight-seeing. But first I thought I had better inquire from my recent priest host in Dublin about the Legion; ask if it was anything like the movement it appeared to be. My conservative friend replied that he was sorry to have to admit he did not know the work except by report; but that he did know the enthusiasm of Mr. Frank Duff was contagious.

Seeing the Legion in Action.

A few mornings after, I was in Dublin, Friday, 22 August. That night I attended a women's branch of the Legion, a *praesidium* meeting, as the local unit of the organization is called in order to keep up the symbolism of the Roman legion. The meeting was held at the *Regina Coeli* hostel for women who are down-and-out. It is modeled after the *Star of the Sea* refuge for men. Some twenty-five women Legionaries were ready to open the meeting when my priest companion and myself arrived with Mr. Duff. The spiritual director, who happens to be one of the fourteen organizers of the Legion, was present, as were three or four men counsellors (Tribunes they are called in the Rules). No sooner had the meeting opened than I was sure that my expectations were going to be outrun. My companion was asked to lead in the recitation of the Rosary, the first and never-omitted part of the hour and a half program. There was an atmosphere of deep devotion, as one could not help sensing. The devotional prelude was succeeded by an intense business interest in the affairs transacted. These were diversified charity undertakings under the auspices

of Mary, especially passing problems connected with the hostel and former guests. The minutes, read by the secretary, a young woman in the administration department of the National University, had the precision of a legal document. The names of members present at the previous meeting or represented by excused absences were recorded. The matters that had been discussed and the decisions arrived at, were all set down with particularity enough to satisfy even the future historian or statistician, yet without a semblance of tiring prolixity.

Then began the order of new business. The spokesman of every two Legionaries with tasks of mercy reported. The secretary, I think, gave an account of what she and her girl companion had been doing in the courts to help delinquent girls; and asked that disposition be made of some unsettled cases among their clients. Another girl told of the request that an unmarried mother had made to have her child looked after temporarily at the hostel. A third spokesman narrated the success she and her companion had in collecting used clothing for new guests coming to the *Regina Coeli* (owing to the shortage of used clothing many newcomers could not be provided with clean outfits; the best that could be done for them was to take their own clothes to the fumatory over at the men's hostel while they themselves were being introduced to the compulsory hot and cold shower-baths). And baths were the subject of the last report I will cite. Two of the girls arrange hours for the mothers and children of the poor neighborhood to come for hot and cold baths weekly.

The note of vocal prayer struck at the start of every Legion meeting by the recitation of five decades of the beads is twice renewed during the course of the session. On a signal, spiritual reading is given for a few minutes. Then at the end of a second well-timed interval all stand to recite the *Catena Mariae,* the Magnificat with the antiphon, *Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in battle array,* and followed by the versicle of the Immaculate Conception and the prayer for the feast of Mary Mediatrix of all Grace. After witnessing this manifestation of piety I was not surprised to learn that if Legionaries are not daily communicants and weekly penitents on joining, they soon become so. In fact the devotional

grip of the Legion is such that a young man or woman whose Catholicity is negative enough not to resent improper conversation will join the Legion and in a few months stand out in his or her group as a radiating center of Catholic influence. These impressions of mine I told to those Catholic Actionists when I was asked to speak at the time of the Spiritual Director's *Allocutio.* I related to that crowd of early Christians in oneness of heart and soul the sketch that the American prelate had drawn of the much-needed church society the autumn before and my surging confidence that the Legion comes up to that sketch and goes beyond it, and my further confidence that as the Society of Saint Vincent de Paul began circling the world a hundred years ago, so will the Legion presently start to cross oceans and traverse continents. I was to learn within the next few days that the girdling process had already commenced.

My spontaneous praise immediately elicited information which turned my enthusiasm into wonderment. I heard the first conquest in the story proper of the Legion; for the hostel work in Dublin is only a local diversion in the main objective of the Legion's battle for souls under the leadership of Mary, Mother of Grace. In the early days of the Legion Dublin had its Marlboro Street of ill fame. The name stood for organized prostitution in that most Catholic of cities; pointed out as a district so tough that policemen ventured into it only in the daytime and then two by two. But those fallen women, their Legionary sisters felt, were also souls to whom to bring spiritual relief. Prudent men, though, both lay and clerical, tried to dissuade the Legion women from such a rash attempt. "Doors," they were warned, "will close upon you and you will never be heard of again." But no such danger was threatening enough to deter the Legionaries from following the promptings of the gift of counsel. The Madeleines of Marlboro Street were visited and visited periodically. Here and there inmates decided to return with the Legionaries to the sunlight of God's grace. Never once were those messengers of Mary interfered with in restoring those ransomed captives of sin, even by the unofficial police of the place, who bore the very descriptive name of *bullies.* The ransom movement continued over a period of nearly three years. Then it culminated

during a mission preached by two Jesuits in the Marlboro Street church by the new Civic Guards intervening to put a stop to organized prostitution in Dublin. Since then, according to the Legion's version of things, there has been no open and beckoning prostitution in that capital of the new Ireland. I tried to find out if there was any denial of this claim and discovered that zeal-shy critics say the evil was only scattered by the Legion. To this Mr. Duff replied that the Legion is quite familiar with this unsupported allegation; and that the Legionaries know their own records show two-thirds of the four hundred women who were leading a life of sin in 1925 are now leading a life of virtue; nor does the Legion despair of bringing the other third to the ways of virtue.

Notwithstanding such achievements as the destruction of organized prostitution and the running of two hostels for the most abandoned of God's creatures, the Legion up to a few months ago led a remarkably hidden existence. One of the men counsellors at the meeting that night, a prominent Dublin business man, had heard of the Legion only six months before and down at Mount Melleray where he had gone to make a retreat. Before we bade adieu to Mr. Duff that night, my companion, who has had two reprieves from seminary teaching in thirty-five years, one as war chaplain and one as pastor in Pekin, China, asked this typically white-collar employe if Dublin has any more Mat Talbots. "I think it has," he answered with a certain shrewd simplicity. Back at All Hallows I had to tell my experiences to a fellow American delegate and then write some necessary letters. The after twilight of an Irish summer midnight had long since passed when I got to bed and attempted to go to sleep. That sight, which suggested the apparent rising of a mighty wave of lay sanctification in the Church of the near future, continued to keep me awake with its happy implications.

Hotels without Employes.

The next night at eight o'clock I had again walked up from the Quay with an Irish confrère to the site of the two adjoining volunteer-manned and guest-supported hostels. I was to go through each hostel to see how the endeavor to reach hopeless cases by charity, pure and undefiled, was working. Mr.

Duff showed us around each institution, beginning with the women's place, the *Regina Coeli* hostel. From the Legion's meeting-room of the night before we went into a modest modern-equipped kitchen. Several girl Legionaries were scrubbing the floor. As we passed out, Mr. Duff explained that one of the girls, to whom he referred by name, is the daughter of a Dublin playwright. That girl was creating no illusion, but was face to face with the reality of menial labor that was being gladly performed for the least of the Saviour's little ones; yet in very truth that girl was accumulating material for her guardian angel to compose historic romances out of in the Resurrection and the Life. The impressions that a person would carry away from the *Regina Coeli* hostel are many; but I will give passing mention to a few only. The quarters were clean and cheery, and the sixty-some guests embraced almost every form of economic and moral casualty, from those accidentally adrift to the paroled prisoners, as extremes, and unmarried mothers as intermediates. Four Legionaries live at the hostel but serve without pay. And the president of the *Regina Coeli* branch of the Legion comes every night from her civil service position at six o'clock and acts as hotel manager until eleven, when she returns to her home. She passes upon the qualifications of applying guests, who are to be shelterless and without the means of procuring shelter. The industry by which the women guests are made self-supporting, at least to a great extent, is blanket mending.

The men's hostel next door is in many respects more interesting. It occupies an old workhouse turned over to the Legion by the Free State government. The population has been as high, if I remember rightly, as two hundred fifty; and there were then around two hundred men at this *Star of the Sea* hostel. As we went through the long recreation hall, Mr. Duff asked us if we had ever seen a cleaner body of men. Perhaps the paternity of charity put Mr. Duff into the comparative mood. But certainly a clean body they were. And when we advert to the fact that many of these men before coming to the hostel had not slept in a bed for years, what a luxury must they not find in the spotless dormitories! Thereupon the bell for optional night prayers in common rang. We went into the chapel amidst the files of life's tragedy and

comedy. The chapel had every appurtenance, but the Eucharistic Presence of the Shelterless One was not there. I was asked to take the priedieu and give out the first glorious mystery and lead in the recitation of the Litany of Loretto. But first one of the guests went to the organ and announced by number a hymn to Mary. From a hundred throats rose strains that were devotion-compelling. No sooner had I finished the litany than I heard the guest organist call out, "23", and a concluding hymn to Our Lady of Good Counsel started. Leading public devotions is a part of my ordinary round of duties; but never before was I so passive in devotional inspiration.

As we went out of the old workhouse door on the way to the street, Mr. Duff noticed the men's clinic lighted up; so he suggested we go over and view a feature of the work that is a back-fire to similar undertakings carried on at great expense by the proselytizing agencies of Dublin among the down-and-out. On entering we met two young women Legionaries sewing. In the course of the conversation the younger, who hardly looked old enough to qualify for Legion membership, eighteen, admitted with reluctant blitheness that she spent six nights a week in Legion work, three in sewing at the clinic and two and one respectively at other Legion activities. Mr. Duff remarked that in June one hundred eighty-five Legionaries from Dublin had gone to Lough Derg on the three-day pilgrimage. One of the girls laughingly explained that the cup of tea which is served each day with a piece of bread was like bog water and said she took the water straight after the first experience. I have seen young folks of the same age in this country exhibit an admirable zeal in Crusade and in Sodality work; but the one thing they seem to lack is the dash of Saint Patrick's Purgatory that was in this Irish girl. The last bit of Legion atmosphere was gotten a moment after, as we walked toward the street. Two girl Legionaries from the *Regina Coeli* hostel were carrying a tin container between them. Mr. Duff remarked that a new guest had arrived at the latter place and that her clothes were being taken to the fumatory.

THE MEN CLIENTS OF MARY.

My last contact with the Legion was at this same men's hostel the next noon, Sunday, at a meeting of the Legion branch made up of the men who act as a board of managers for the *Star of the Sea* hostel. On account of the many details connected with the running of such an institution the customary hour and a half that limits a Legion meeting was prolonged in that case to two hours. Outside of the time devoted to prayer, that two-hour period was fully occupied with the concerns of the hostel and outside developments of those concerns. There were reports, for instance, on former guests now sick in the hospital. There were offers of employment for the guests to canvass, and some employment misfits to enjoy. There was a chance to get an interneship in Africa leading to a good governmental position for a guest who had lately gotten his degree in medicine from the National University. An announced report on picketing greatly puzzled me until I learned that the Legion wasn't getting itself entangled in any labor union disputes. Mr. Duff at the head of the closely seated twenty-five men explained that one of the most obnoxious of the Dublin proselytizing agencies offers every Sunday morning a meat breakfast to the poor who will promise to attend Protestant services that day. So for six years now six men Legionaries have been picketing the place every Sunday morning, summer or winter, rain or shine, to dissuade derelict Catholics from denying the faith outwardly for a meat breakfast and telling them where they can get a meal under Catholic auspices. That morning thirty-two were diverted to Catholic groups serving free breakfasts.

But the big item of business transacted at that meeting was the making of immediate plans for the second annual retreat of the hostel. A remade dormitory was to be used for the first time. The night before, the president had proudly pointed out how all the work done on this dormitory had been the personal donation of the Legionaries themselves, the only expense being the material cost. Last year most of the men had made the retreat and those who had not were moved for the first time to say night prayers together, the first praying some of them had done in years. This year so few of the men

were counted on not making the retreat that word was going to be posted to the effect that those *not* desiring to enter upon the exercises of the retreat were to notify the management. Yet I would not be understood to imply that there were unimportant items of business upon the president's "work sheet," even the secret collection taken up by passing the black cloth bag from member to member for each to deposit in coin or bill in accordance with ability to give. While the American priest, sitting in at that meeting, when asked to speak, expressed the hope that the Legion would soon go to America to do the ten things there waiting to be done to the one thing being so well done in Ireland; still that priest was further mystified rather than enlightened by this attendance at a men's Legion meeting. The second night before he had seen women; now he saw men easily equalling the primitive fervor of religious communities. And what Mr. Duff was to remark a few moments after on the way to a dinner engagement made him wonder the more. "You saw," he said, "how those men took up the various tasks they were asked to do, as if a favor that cost them nothing were being requested. Were you to appoint for them to-night at eight o'clock a rendezvous with martyrdom, they would all be on hand in the same trifle-making spirit of fidelity."

Meeting of Old and New Ireland.

Dinner in South Dublin at the home of Mr. Lawler, president of the Dublin Metropolitan Council of the Society of Saint Vincent de Paul, was to acquaint me with the Legion afar. In this elderly barrister the spiritual and cultural traditions of old Ireland and the self-same hopes of new Ireland were delightfully blended. There had come with us from the meeting the ranking woman Legionary of England and there had previously arrived at the Lawler home a Mill Hill missionary, home from Uganda. I was to get an insight that afternoon into the directly spiritual works of the Legion. For the woman Legionary, Polish by descent, Irish by birth, and English by residence, was to reveal some of the typical conquests by the Legion in England and Scotland. She spoke of the experiences of the house-to-house visitations of friendly charity made by only two Legionaries. She was one of them,

I surmise, but in her clever humility of conversation she did nothing to betray her co-authorship of the good deeds.

One case was that of a non-Catholic woman. "I am so glad you came," she said when the Legionaries had made known their mission, "for I made a promise years ago to become a Catholic and I have never kept it. First, my baby boy was sick and I promised God if he got well, I would have him baptized. He did and I kept that promise. Then later when he was again in danger of death, I promised that I myself would become a Catholic, if he were spared. And spared he was, although he afterward died of another malady. Still I never kept my promise. Now with you here my way is clear. I can begin to do what I should have done years ago." Again, these two Legionaries, after visiting a careless Catholic mother with the introductory purpose of enthroning the Sacred Heart in that home, inquired of her who lived next door. "For God's sake," begged the woman, "don't go near her. She is a black Protestant and will throw you out." They faltered not; for as the old Roman Legionaries knew not what fear or defeat was in the military order, so the new Marian Legionaries know not what cowardice or calculation is in the missionary order. The servants of Mary knocked, and to the inquiring voice of a refined old lady through the partly opened door they answered they were Catholics trying to get folks to consecrate their homes to the Sacred Heart. Flashed back the information: "I'm not a Catholic and never will be."—"But at least you love the Sacred Heart." This was not denied. Entrance was gained. And the desired invitation to return was extended. During the second visit it developed that this little old lady of refinement had given up the faith in Dublin as a young woman, gone over to England and been an active worker in the Salvation Army for thirty-five years. She feared for forgiveness, since she had done all that with her eyes open. A third memorable visit had brought these two Legionaries to an old Presbyterian man, who was blind. He was much taken by their friendly visit. He confided to his two good Samaritans that the one pleasure he had had in life was the reading of good books, but since his blindness even his nearest relatives refused to read to him. The Legionaries promised to come to him daily and read to him. Of

course they were soon supplementing this deed of charity with catechetical instructions so they might bring him, as Legionaries bring others, to the priest all ready for entrance into the Church.

Then I heard that, just a week before, the Abbé Flynn of the Madeleine had come over from Paris expressly to study the Legion. English-speaking parishioners of his had enthused over the work the autumn before and he overcame his first opposition to "just another church society," to the extent of inviting Monsignor Connolly of Liverpool and Mr. Frank Duff over to Paris to talk to his eminent archbishop about the Legion. Through an accident the appointed interview fell through; but a last minute arrangement was made for the Liverpool prelate and the Dublin layman to meet Cardinal Verdier on a Saturday evening just before six o'clock. The Cardinal on hearing the story of Mary's new wonders caught the Irish lad in his arms and held him affectionately to his heart as he told of his own heart's desire to see the Legion sweep France with its showers of grace. The interview over, the Legionaries realized that they had spoken to the Archbishop of Paris on the exact liturgical centenary of the Miraculous Medal, to the very hour and minute. But to return to Abbé Flynn. He left Dublin declaring he had never seen anything like the Legion; he had not thought the reality could approach within even touching distance of the ideal. He had made up his mind to form a *praesidium* of the Legion in his Paris parish in October, a parish that has the reputation of being the best Catholic Action parish in France. A branch had been functioning in Marseilles and reproducing the wonders of Ireland, England and Scotland. But what was a greater marvel to me than anything I had heard was the story of the first branch of the Legion in Madras, India. Less than a year before, a branch had been started there amid the outside predictions that Europeans, Eurasians and Hindoos would not work together. A copy of the minutes of the meetings from the sixteenth to the twenty-sixth was shown me. The same story of happenings as elsewhere. Careless Catholics reported visited with the intention of keeping up the visits. Also pagans. After a few meetings the report is made that

the fallen-away Catholics have been brought back; that the pagans are under instruction.

The Legionaries under Fire.

Since hearing the above incidents from the chartered members of the Legion by word of mouth, I have got a whole series of typical cases of spiritual problems solved by Legionaries in Ireland, England and Scotland. They are too numerous to detail. Yet they reveal so much of the spirit of the Legion and are so illustrative of the unction poured out upon the humble efforts of those who feel privileged to labor under the banner of Mary, Mediatrix of all Grace, that some reference must be made to them. To generalize, I can say that in Liverpool Legionaries visiting a cheap lodging house for men found 39 out of 79 who admitted they were Catholics. Of these one was going to Mass. After six months the Legionaries had 39 going to Mass regularly and approaching the sacraments. Another Liverpool branch converted eight non-Catholics in the first six months of its existence, besides bringing back a fair number of fallen-away Catholics. The first London branch reported discovering and for the most part setting right 77 lapsed Catholics, Catholics who had got so far away from the faith that they were no longer known as Catholics. And to particularize, I will cite two out of a dozen thrilling engagements won.

In Belfast a Catholic girl had married an Orangeman before a Presbyterian minister. Every time the priest, or women he sent, called upon the girl, Protestant neighbors quickly appeared on the scene to prevent any appeal to conscience. Finally the priest gave the case to two enterprising Legionaries as a test for Our Lady of the Legion. The brother of one of the Legionaries owned an outfitter's shop. From this the Legionaries got a suitcase full of articles of wearing apparel and started entering the nearby houses to sell their wares. Reaching the civilly married girl's home, they entered it without causing any suspicion of their religious errand. They talked to the girl and got her to see the error of her ways. She picked up her baby and went back to her mother's house, sending word to the civil husband that she would return as soon as he was willing to be married properly. When this

incident was written, there was hope that the marriage would be shortly validated.

The other example shows that physical as well as moral courage is engendered by Legion training and Legion grace. Two women Legionaries were visiting a tenement house sheltering ten families. Early in the visitation they were told the front kitchen was occupied by a couple living together unmarried with two children. The woman was decribed as a "decent poor creature", but the man as the kind it would be dangerous to deal with. Yet in spite of the warning the Legionaries knocked at the basement door in due time, and on entering the room came upon the entire family, themselves possessing a different kind of fear and trembling than the one enjoined upon us all for salvation's sake. The man, somewhat of a giant and going toward his sixties, took no notice of the Legionaries apart from turning his back upon them. The woman they engaged in conversation and were soon on friendly terms with her. Then they grew courageous enough to address the man. Their few questions had a startling effect. He jumped to his feet, throwing over a chair; rushed at the terrified visitors, and grabbing one in each hand, he pushed them to the door and then flung them out into the darkness of the passageway, closing the door with such violence that the crash shook the house. The repulsed Legionaries were to show greater courage. For, when they related their experience to their *praesidium,* they were urged to return to the combat. After mildly demurring, they agreed. Their trepidation at the basement door can be imagined. They were welcomed in by the woman, while the man sat in an attitude of shame. The man, married and away from his lawful wife, was willing to separate from this present partner, if the latter were helped out by the Saint Vincent de Paul Society. The woman was immediately brought to the sacraments and enrolled in the Sodality, in which she keeps up her membership. The man went to live in a lodging house and not long after was brought back to the sacraments after an absence of 33 years.

How the Legion Started.

Who is responsible, it may be asked, for this wondrous society and its amazing accomplishments? The fourteen organizers themselves say simply: God. And in saying God is the founder of the Legion those chartered Legionaries are acting just as Saint Vincent did when he said it was God who brought into existence the Daughters of Charity. The Saint declared, since neither he nor Blessed Louise de Marillac nor any other human creature had ever thought of beginning a work such as the Daughters of Charity turned out to be, that they must have had God for their Founder in accordance with a Patristic principle of attributing good works lacking adequate human authorship to the Creator Himself. In any event there is no small amount of providential intervention in the Legion's origin. During the last week of August, 1921, two women, a layman or two, and a secular priest gathered in a poor quarter of Dublin to hold a council of the Pioneers (an Irish temperance organization). Before the session started, the men were telling of their delightful experiences as Saint Vincent de Paul Society visitors—young men predominate in the Dublin conferences of that Society and the work goes beyond literal relief giving; even the National University has a flourishing conference. The two women regretted that there was no such outlet in Dublin for feminine zeal. Mr. Duff asked them how many members they could secure, if an organization such as they desired were formed. They thought at least a half dozen. Mr. Duff commented that such a number would suffice for an organization. Before the temperance council adjourned, a meeting for a tentative organization was agreed upon and the date set for the following week.

The evening of 7 September, 1921, was chosen from motives of convenience and without any thought of its being the first vespers of the feast of Our Lady's Nativity. The girl who arranged the room put a statue of Mary of the Miraculous Medal design on the presiding officer's table and set it off with two candles and the best bouquet of fresh flowers she could get. No Legion meeting has since been held without the same rubric being observed, plus the metallic standard of the Legion in later years. The two women brought back with them ten

others, the secular priest was on hand (Father Toher, if I correctly retain the name). And of course Mr. Frank Duff came. Before the fourteen separated that historic night, the Legion of Mary came into being. The one form of charity it did not practise in the beginning and does not practise now, is temporal relief work. The Legion's original and enduring mission is to labor for souls under the guidance of priest or bishop with Mary Mediatrix of all Grace coöperating. Not the least providential thing about this organization was the intimation that its human instruments have had from that first night, of its world-wide destiny. They thought that, when only one unknown group was bringing consolation to the poor in the hospitals and trying to seek out and carry back to the fold the lost lambs. They think the same to-day in four continents, when new branches are forming as fast as ten a week. Although the Legionaries are doing every kind of spiritual mercy and things subservient thereto, they might be said primarily to be lay missionaries to fallen-away Catholics and to non-Catholics through personal visits two by two. And men or women or men and women together can constitute a *praesidium,* a camp of Mary, the intercessory cause of all grace.

Have We in This Country Room for the Legion?

This question can best be answered by asking if we have in this country parishes with either fallen-away Catholics or non-Catholics. It took the Code to bring home to some parish priests that the latter class are a part of their pastoral care. But can't existing societies do the work? They *can.* But will they? The old religious orders could have launched a counter-Reformation, but Providence seems to have thought that the Jesuits would have to be raised up to get the work going and to officer the army of repenetration. A society with the high aim of the Legion is needed to lift the eyes of all to the plane of the unmixed supernatural. The morale of a new era, the era of reconquest, must be breathed into the Church everywhere in America, if those portentous conditions discerned by Doctor John O'Brien are to be offset, or even if the Church is to go forward. The Legion's watchword sounds a heartening note: WE MUST AIM TO DO GREAT GOOD TO GREAT NUMBERS, AT LEAST GREAT GOOD TO SMALL NUMBERS: NEVER SMALL GOOD TO GREAT NUMBERS, OR SMALL GOOD TO SMALL NUMBERS.

Yes; we have many and large cantonments. But we do appear to be without officers' training camps. The Legion seems to be the very thing needed, the thing providentially supplied. The prayer that closes every Legion meeting strikes us as a prod and a prophecy. It closes a hundred-page booklet,[1] whose reading I suggest as a corroboration of my plea; and it deserves verbatim citation:

In the name of the Father, etc.

We fly to thy patronage, O Holy Mother of God; despise not our prayers in our necessities, but ever deliver us from all dangers, O glorious and blessed Virgin.

V. (Invocation appropriate to Praesidium)	R. Pray for us.
V. St. Michael Archangel	R. Pray for us.
V. Our holy Guardian Angels	R. Pray for us.
V. Saints Peter and Paul	R. Pray for us.

Let us pray:

Confer, O Lord, on us, who serve beneath the standard of Mary, that fulness of faith in Thee and trust in her, to which it is given to conquer the world. Grant us a lively faith, animated by charity, which will enable us to perform all our actions from the motive of pure love of Thee, and ever to see Thee and serve Thee in our neighbor; a faith, firm and immovable as a rock, through which we shall rest tranquil and steadfast amid the crosses, toils, and disappointments of life; a courageous faith which will inspire us to undertake and carry out without hesitation great things for God and for the salvation of souls; a faith which will be our Legion's Pillar of Fire—to lead us forth united—to kindle everywhere the fires of Divine Love—to enlighten those who are in darkness and in the shadow of death—to inflame those who are lukewarm—to bring back life to those who are dead in sin; and which will guide our own feet in the Way of Peace, so that—the battle of life over—our Legion may reassemble, without the loss of any one, in the Kingdom of Thy Love and Glory. Amen.

May the souls of the faithful departed through the mercy of God rest in peace. Amen.

In the name of the Father, etc.

JOSEPH P. DONOVAN, C.M.

St. Louis, Missouri.

[1] The handbook of the Legion, a study in organization incidentally, can be had by writing to the Secretary, Legion of Mary, De Montfort House, North Brunswick Street, Dublin, Ireland.

A POINT OF VIEW IN PREACHING.

The Judgment of God.

THERE are three Judgments of God that a preacher may select for treatment as occasion presents itself. A series of three sermons will do much to organize the thought of Divine Judgment into everyday spiritual life and to foster strong aspiration for complete and unfaltering loyalty to Christ. The General Judgment seems impersonal, speculative and remote. Nevertheless it is a terrifying reality as described by our Divine Lord in Matthew 24. The Particular Judgment associated with death is personal, inevitable and fearful. Yet we make it seem remote by keeping it out of the focus of every-day attention. "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). The present Judgment of God—His view of us at this moment, this day and date, now—is immediate, more intimately personal than consciousness itself. It is this Judgment that is always of supreme concern to those who love Christ. Upon it saints and all other noble types of Christian have always centered hope and effort. In the favoring Judgment of God hour by hour, they found courage, wisdom and peace.

Three sermons on these three aspects of the Judgment of God ought to do much to awaken active spiritual concern about the third. That concern will avail to correct many usual and lamentable mistakes in spiritual life—easy-going views of God's law, presumption on God's mercy, delayed repentance for sin, and dwarfish ambition for holiness and loyalty. When we are actually concerned about God's Judgment of us hour by hour, as a habit of mind, cherished without worry or scruple or exaggeration, we achieve a poise, a certain strength and wholesomeness of outlook that enrich life beyond measure. The purpose of the three sermons lies in establishing this state of mind in the hearer. When that is accomplished, its relation to Particular Judgment at death and to the General Judgment can be readily seen. Viewed by a soul that wins and holds God's favoring Judgment, the other two can have no terror at all.

General Judgment.

The General Judgment comes with "the end of the world". As described in St. Matthew it is "dies irae, dies illa". The end of the world will close the history of the Incarnation. Christ came to redeem the race. The General Judgment is racial. "Then shall all the tribes of the earth mourn." "They shall gather together his elect from the four winds from one end of heaven to the other." "They shall see the Son of man coming in the clouds of heaven with power and great glory." "Venturus est judicare vivos et mortuos." "He hath appointed a day in which He will judge the world in righteousness."

The theme invites all of the resources of the preacher and offers opportunity for most impressive explanation of the great truths that underlie the whole work of Redemption. One almost hesitates to enter upon the treatment of this overwhelming truth; to account for the wisdom and power of God as He closes the mighty work of Redemption at the end of the history of the Incarnation. And yet, we must preach it and do so worthily, avoiding carelessness, platitudes and indifference. Since the General Judgment is racial, not personal, it seems so remote from immediate concern as to become a merely speculative truth. The preacher must overcome this attitude and aim to impart to his hearers a correct understanding of it and enable them to gain strength for life from that understanding. Our Divine Lord would hardly have given us such strong incisive description of the General Judgment unless He wished us to draw from the prospect of it, wisdom for present living.

Particular Judgment.

A second sermon on the Particular Judgment will bring the preacher much nearer to the personal life of his hearers. This Judgment is associated with death. As the "end of the world" terminates the race history of the Incarnation, death, the "end of the world" for the individual, terminates the history of the Incarnation in a particular life. Each life is a chapter in that history. The close of life is the close of the chapter. "Consummatum est." The time of opportunity, probation, sacramental graces, repentance, merit, of all the sweet engagements of God's mercy—all fruits of the Incarna-

tion—closes when God sends death as messenger to call the soul to Judgment. "It is appointed unto men once to die and after this the judgment."

This truth is among the best known and understood doctrines of faith. The revealed teaching is explicit. Universal experience confirms the prospect of death for each of us. It comes so near to everyone that none can escape some thought on it. It invades our affections, lacerates our hearts, defeats our plans, threatens us in accident or illness, with a frequency that permits none to withhold attention from it. Death is so real a prospect and our recoil from it is so instinctive, that many contrive so to organize thought and effort as to reduce attention to a minimum. Hence the thought of death is by no means so effective in relation to spiritual life as it should be. And the measure of this "should be" may be taken from Ecclesiasticus. "In all thy works remember thy last end and thou shalt never sin." (7.40) Our Lord gives death an authentic mission as teacher in the school of Christ, but many of us are not apt pupils.

Between dismissal of all thought of death, on the one hand, and morbid constant thought of it, on the other hand, lies the middle way which the preacher should chart for his hearers. Preaching on death is neither easy nor pleasant. Yet as associated with the Particular Judgment of God it occupies a central position among the themes that a preacher must treat. Funeral sermons are just funeral sermons. As we meet them, circumstances reduce them to slender proportions, and conventional standards give them their bent. Other occasions should be taken to set forth, with leisurely thoroughness, the meaning of the Particular Judgment of God. It is the close of the history of the Incarnation in a particular soul and it will be rightly understood only when so regarded.

Many contrive to keep the thought of death among merely speculative truths and they look upon Particular Judgment as remote, not of much present concern. The preacher will find a challenge as he undertakes to correct this attitude and to impart to the living the lessons of dying. We may not find fault too readily with love of life and recoil from death. We must love life in order to work with constant effect. Unless we recoil from death we shall be careless about living. The

skilled hand of the preacher is needed to guide lives through such rapids. The saintly fear life. The worldly fear death.

The Present Judgment of God.

Sermons on the General and the Particular Judgment prepare the way for a concluding discourse on the Judgment of God in relation to each of us, preacher and hearer, at this moment, on this day and date, here, now. Only God sees us as we are. We ourselves are perhaps least accurate in estimating ourselves. Illusion, ignorance, forgetfulness, self-indulgence, error, temperament, possibly malice, poor interpretations of the claims of God on us, get in our way and hide our real selves from us. And others misread us no less. A thousand limitations hinder them from seeing and understanding us, and their errors guide them in dealing with us.

But none of this appears in God's present Judgment of us. It is infallible and complete, exactly related to the knowledge and power of will displayed in conduct. It overlooks no deserving, forgets no merit, remembers courage, sacrifice, loyalties and repentance for unthinking sin. And the mercy that invests that Divine Judgment outreaches even malicious sin, when tears of deep repentance wash it away and God awaits the cry of alarmed love as the sinner returns to his better self. Can any achievement of the preacher mean more for Christian living than that of teaching his hearers to hold the favoring present Judgment of God as the dearest and final solicitude of life? The history of the Incarnation is not yet closed. Its story is being written on the very fibre of the soul, illuminated in the colors of heaven.

The habitual sinner seems to be entirely indifferent to God's present Judgment. Habitual sin is the defeat of the Incarnation. If we relate it to the Particular and the General Judgment as its logic suggests, we obtain a measure by which to see the implication of dying in sin. The occasional sinner who lazily delays repentance and is flippantly unconcerned about his condition shows an indifference to God's present Judgment that lacks no element of presumption. They who, betrayed by impulse into sin, return with impatient energy to their accustomed loyalty, can find no peace but in the present favoring Judgment of God—and this declares the loyalty that

gives direction to life. They who live constantly in the state of grace and know only lesser human failings to regret, are the glory of the Incarnation, its beautiful harvest. God's favoring Judgment is their unfailing benediction.

Everything in the supernatural order is directed toward living in the state of grace, toward the settled loyalties of spiritual consecration. Christ measured His love to our need, His patience to our destiny, and His mercy to our weakness. Mercy and forgiveness for sin took on splendor in His dealings with those about Him during His ministry. He bent under the weight of a world's sin in Gethsemani, but it is His Resurrection that calls to us to live in Him, to have no part with sin and the death that it is. To be concerned about God's present Judgment, so to live as to approve oneself to that Judgment is the highest achievement, according to the measure of eternity, of which we are capable. It was the aim of Christ to enable us to do this. It is His hope that we shall do it. Any attitude other than an intense and constant solicitude about God's favoring Judgment is false to every supernatural ideal. "It is obligatory for a living being to be a living being: to do that which at least is necessary to protect his life; to recover it if he has lost it. For every baptized soul there is no life save when the soul is in the state of grace."[1]

Once this concern about the favoring Judgment of God at every moment of life is understood and mastered to the point of its becoming an instinctive attitude, one can point out many features of it that have far-reaching value in spiritual life. They are touched on briefly.

It gives stronger foundation to the sense of responsibility for conduct. Our choices are God's Judgment. In II Cor. 5:10, the Judgment of Christ rests on what everyone hath done whether good or evil. In Math. 16:27: "For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works," the present Judgment of God is written in letters that we carry to Him by our responsible actions, one by one, in daily living. This is the perilous gift of freedom, a gift by which we accept or reject Christ's law and its obedience.

[1] *The Mystical Body of Christ,* Anger; translation by the Rev. J. J. Burke, C.S.P.; p. 379, note 37.

We are familiar with the adding machine that is seen in every kind of office. The operator presses keys as columns of figures are to be written. Each number appears in its place and as it is written, the total amount up to that point is carried unseen. If at any place, the operator wishes to see the total, he presses a special key and it is printed. In much the same way, life is a process of actions. Our deeds appear in columns. Each deliberate action is a new number. And with every addition, the total is seen and kept by God. So long as we live, we add to the column. When death comes and presses the key, the total awaits us as God's Judgment. We are face to face with our choices, with our true selves as God has known and seen us. One by one our allotted days pass us like "reverent pilgrims questing eternity". Each carries the record of every deliberate action—good or evil, noble or base, ahead of our coming and awaits us there. It is ourselves—our true selves—that we will meet there; the self that God always saw and dealt with. Days that were darkened by sin are made resplendent by the merits of Christ in our repentance. Days that brought only noble deeds ahead of us will be still more glorious when seen in the large vision that death affords.

The choice of others whom we influence enter likewise into God's present Judgment of us. We have care of our own souls, and also, in large measure, care of the souls of others. Their virtues or sins appear in our Judgment in as far as we are responsible for them. Failure to understand this and lack of imagination cause much devastation among souls. How many do we meet in the course of a year who realize that God's present Judgment of them includes their influence on the lives of others in as far as it has a spiritual relation?

So long as we live, the graces of the Incarnation are at our call. The history is not yet closed. But God closes it when and where and how He will. We have no guarantee that we shall know in advance; no certainty that we shall have the Sacraments when we face the end; no assurance that mental powers will remain unimpaired and make possible a belated loyalty to Christ. In view of supernatural truth, we should aim to gain and hold God's favoring Judgment always. In view of the uncertainty of life, and the eternal interests in-

volved at death, there can be no wisdom except in so living that God may come when He wills and the flawless love of our hearts will welcome Him with gratitude and hope and without all fear.

The Christian mind that centers its deepest solicitude on the present favoring Judgment of God will, apart from sin altogether, find strength and balance and comfort to face every adverse experience of life. Misunderstanding can do so much to depress and defeat one. But the thought that God understands and blesses those who give Him unfaltering loyalty carries one through every such experience with assured comfort. Defeat, disaster, sickness appear in the turbulence of life. Few escape them. All who rest their attitudes in that dearly cherished loyalty to God will find the will of God in every uncontrolled experience and in that view, peace.

One who appreciates supernatural merit—and who may not?—readily understands that the state of sin suspends it. Grace alone revives it. It remains active to our advantage in God's keeping only while His favoring Judgment is given us. "But in every case there is one common indispensable condition for gaining an indulgence, he who would gain it must be in the state of grace. He who is in mortal sin is a dead member of the Mystical Body. A dead member can not receive anything of the life movement of the other members. Exchange of life forces exists only between living parts. What do the sap of the root and rich foliage of the branches profit a dead branch? In order to regain that life movement which is carried by the communication of merits between the living members of the Mystical Body, it is necessary that life be restored to the sinner by the sacrament of Penance." [2]

It is only by training the faithful to take care to deserve God's favoring Judgment always that a true spiritual sense can be attained and normal relations between the soul and Christ will be maintained. It seems worth while to attempt to accomplish this by relating a series of sermons on God's Judgment that will hold in close relation the General Judgment, the Particular Judgment, and the present Judgment of God. With the first, the history of the Incarnation in the race is closed. With the second, the history of the Incarnation in

[2] Op. cit., p. 258.

relation to a particular soul is closed. With the third the history of the Incarnation is being written. The blessed day of grace and opportunity is still with the soul. It has but the duty to know is blessedness, to choose its graces and walk by the side of Christ with certain step toward peace.

One will see at a glance how admirably frequent Communion serves to maintain solicitude about the favoring Judgment of God at all times. The normal state of the Christian is one of loyal friendship with Christ. Sin is an abnormal relation, foreign to and defiant of supernatural ideals. The preacher can readily take occasion then to deal with some mistaken attitudes that insinuate themselves into religious practice. The habit of waiting until "regular confession time" to confess a serious sin reveals a real flaw in spiritual training. One loses sight of God's present Judgment and fixes attention on a routine habit of confession at stated times. Right understanding of spiritual relation impels one to seek forgiveness for sin without delay and even at costs of inconvenience. It is normal and expected that one remain in the state of grace, at peace with God. It is abnormal and not expected, that one live in the state of sin. The interests of all spiritual life demand that this truth be taught in season and out of season. It is taught effectively by training the faithful to cherish solicitude for God's present favoring Judgment with deliberate and constant care.

The facilities now offered generally for confession every day, of which those without sin, as well as those who have sinned, take advantage, may be pointed out to supplement the preacher's insistence on the normal condition of the soul as the state of grace. When the preacher wins his hearers to this conviction, and church practice offers opportunity to those in sin to seek forgiveness without delay or notice, much is done to exalt the present Judgment of God into its intended place in the lives of all who truly wish to offer Him the homage of unfaltering love.

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THE ALLEGED LEAKAGE OF 1930.

OUR chief source for Catholic vital statistics is *The Official Catholic Directory.* In view of the many discussions [1] on this topic that have taken as their basis the figures furnished to and by the *Directory,* especially the issue for 1931, it is pertinent to investigate the authority of the *Directory* figures.

There is a fascination about the printed word or figure that, merely because it is printed, lends to it a certain adventitious authority which oftentimes it does not really deserve. Now this phenomenon is not verified solely in the case of the rustic who is so prone to constitute himself a member of the local "metaphysical" society that holds its nightly sessions around the community cracker barrel. He is faithful in his attendance, unawed by any topic, inflexible in his pronunciamentos, infallible in his truly *ex cathedra* decisions—if he can but quote the magic formula, "I saw it in black and white." Yet usually the only point on which his accuracy can be acclaimed, lies in the uncanny skill with which nature and long and patient practice often endow him, in locating a target with his amazingly abundant supply of oral darts. He has his counterpart in many other walks of life.

We complain of this worship of the printed word when it takes the form of dumb, unreasoning repetition of those "lies and errors" of history of which the Church is so often the butt. Too often, however, do we witness this same fallacy in the writings of men presumably trained to weigh and balance evidence. Specifically it seems, by some strange perversity of fate, that if one can but quote a printed report of Catholic statistics, he can claim acceptance for whatever conclusions are to be drawn from such figures, no matter how patently absurd

[1] Cf., e. g., *Will America Become Catholic?* by John F. Moore, New York, Harpers, 1931. Fr. Elliott Ross in *Religious Education* for November, 1931, terms it "one of the most fascinating and valuable books of many a year". Fr. Conway describes it in the December, 1931, *Catholic World* as "an amalgam of inaccurate statistics, unfair generalizations, contradictory statements, texts robbed of their context", and in the *Catholic World* for January, 1932, brands it "after careful rereading . . . (as) dull, inaccurate, superficial, unscholarly, illogical and full of special pleading". Cf. also: Ross, "The Catholic Birth Rate", in *The Commonweal,* 10 June, 1 July, 1931 (Ans. 27 January, 1932); O'Brien, "Did We Lose Half a Million Catholics Last Year?" in THE ECCLESIASTICAL REVIEW, December, 1931 (Ans. February, 1932); Ross, "Will America Become Catholic?" in *The Acolyte,* 12 December, 1931.

TABLE I.

BAPTISM AND DEATH STATISTICS FOR CERTAIN DIOCESES AS LISTED BY *The Official Catholic Directory* FOR 1930 AND 1931.

Diocese	*Baptisms 1930*	*Baptisms 1931*	*Deaths 1930*	*Deaths 1931*
St. Louis	9,000 (a)	9,000	4,879 (a)	4,879
Cleveland	17,023 (b)	17,023	5,518 (b)	5,518
El Paso	6,305	6,305	1,479	1,479
Indianapolis	3,787	3,787	1,937	1,937
Lincoln	1,305 (c)	1,305	253 (c)	253
Manchester	4,142 (a)	4,142	1,256 (a)	1,256
Ogdensburg	3,212	3,212	1,501	1,501
Peoria	3,504 (a)	3,504	1,295 (a)	1,295
Rockford	1,637 (a)	1,637	737 (a)	743
St. Augustine	1,030 (d)	1,030	238 (d)	238
Savannah	521	521	206	206
Wilmington	1,470 (a)	1,470	553 (a)	553
Winona	2,196	2,019	673	673
Pittsburgh Greek	7,240 (b)	7,240	4,786 (b)	4,786

(a) Reprint from 1929 issue.
(b) Reprint from 1928 and 1929.
(c) Reprint from 1927, 1928 and 1929.
(d) Reprint from 1922 to 1931 incl.

such conclusions may be. *The Official Catholic Directory* statistics are usually quoted in such a manner. They are "official," it is said. Hence they must be acceptable. It is but the echo of the rustic who triumphantly silences opposition with the crushing remark, "I saw it in black and white." For it is an undeniable principle of logic that the extrinsic weight of authority is no greater than the intrinsic worth of the alleged facts or reasons which it advances. Now the statistics of the *Directory* are of little intrinsic value and hence the argument *ex auctoritate* that is based on them should carry no weight with the thinking mind.

The Official Catholic Directory statistics are unacceptable chiefly because they are in great part mere annual repetitions, sometimes for a period of a year or two, sometimes for a decade and even a score of years. Secondly, they are unacceptable because, irrespective of repetition, they are often plainly and fantastically so incorrect. Thirdly, they are in a very general manner valueless because they are illogical, in that they labor under, or connote, or engender a hopeless confusion of terms.

With the 1931 figures as starting-point let us verify these statements. We shall consider the statistics for baptisms, deaths, population, and, to a minor extent, marriages.

In Table I is presented a list of the repetitions to be noted in the 1931 *Directory* statistics for baptisms and deaths. For thirteen dioceses (Rockford being excepted) the figures for deaths are mere reprints from the year before; while for thirteen (Winona being excepted) the baptism statistics also are repeated. Furthermore, of these fourteen dioceses nine, even previous to 1931, have been reprinting the same figures for periods ranging in length from one to eight years so that for these dioceses respectively, identical figures have been appearing annually for periods from three to ten years in length.

That nine dioceses have more or less a habit of reprinting statistics would lead one to suspect that other dioceses may have reprinted in other years even if they did not do so in 1931. A brief investigation of the five-year period 1926-1930 brings to light fourteen dioceses that verify such suspicions.

TABLE II.

BAPTISM AND DEATH STATISTICS FOR CERTAIN DIOCESES AS LISTED BY *The Official Catholic Directory* FOR VARIOUS YEARS, 1926-1930.

Diocese	*1926*	*1927*	*1928*	*1929*	*1930*
San Antonio ..	.....	B 10,911 D 1,629	B 10,911 D 1,629	B 10,911 D 1,629	
San Francisco .	B 9,717 D 4,857	B 9,717 D 4,857			
Concordia ...	B 2,504 (a) D 334 (a)	B 2,504 D 334	B 2,504 D 334	B 1,417 D 398	B 1,417 D 398
Covington ...	B 1,757	B 1,757			
La Crosse	B 3,860 D 1,060	B 3,860 D 1,060	B 3,860		
Lead (Rapid City)	B 871	B 871	B 871	B 871	B 871
Newark	.....	B 29,500 D 13,540	B 29,500 D 13,540		
Omaha	.....	.....	.....	B 3,214 D 957	B 3,214 (b) D 957 (b)
St. Cloud	.....	B 1,942 D 391	B 1,942 D 391	B 1,942 D 391	B 1,942 D 391
Scranton	B 11,357 D 6,431	B 11,357 D 6,431	B 11,357 D 6,431		
Toledo	.....	B 4,464 D 1,740	B 4,464 D 1,740		
Wilmington ..	B 1,489 D 556	B 1,489 D 557	B 1,489 D 557		
Winona	B 2,340	B 2,340	B 2,340		
Ruthenian-Greek	B 8,678 D 2,750	B 8,678 D 2,750	B 8,678 D 2,750	B 8,940 D 2,381	B 8,940 D 2,381

(a) Dates back to 1923.

(b) No figures given in 1931 issue.

Twelve of these are in addition to those listed in Table I. Wilmington and Winona reprint in other years, but the distinction between their case and that of St. Augustine, for example, is that previous to 1929 they reprint a different figure from that which appeared later, whereas St. Augustine's reprinting goes on uninterruptedly from 1922 to 1931, without any change. Table II lists these fourteen dioceses. Hence we have now a total of twenty-six dioceses that present the phenomenon of a fairly wholesale repetition of birth and death statistics.

Much the same is to be said of the diocesan population statistics, as has been noted of the figures for baptisms and deaths. In Table III is presented a list of twenty-seven

TABLE III.

CATHOLIC POPULATION STATISTICS FOR CERTAIN DIOCESES AS LISTED BY *The Official Catholic Directory* FOR 1930 AND 1931.

Diocese	*Population 1930*	*Population 1931*
Chicago (a)	1,250,000	1,250,000
Milwaukee (a)	310,000	310,000
New York (a) (c)	1,273,291	1,273,291
St. Louis (a)	440,000	440,000
San Antonio	181,776	181,776
San Francisco (b)	350,000	350,000
Cleveland (a)	540,193	540,193
Columbus (a)	140,186	140,186
Concordia (a)	41,118	41,200
Duluth	64,000	64,000
El Paso	119,623	119,623
Fargo (a)	69,871	69,871
Great Falls (a)	32,425	32,425
Green Bay (b)	175,000	175,000
Kansas City (a)	80,000	80,000
La Crosse (a)	120,123	120,123
Lincoln (a)	41,332	41,332
Monterey-Fresno (a)	76,800	76,800
Ogdensburg (a)	107,504	107,504
Peoria (b)	117,742	117,742
Rockford (b)	60,603	60,603
St. Augustine (a)	51,014	51,014
Savannah	18,875	18,875
Seattle (a)	91,000	91,000
Syracuse	201,142	201,150
Winona (a)	68,800	68,800
Pittsburgh-Greek (a)	309,046	309,046

(a) See Table IV for evidence of long-standing repetition of identical figures.

(b) Repeated from 1929 also.

(c) 1930 statistics are reprinted in 1931 in the body of the *Directory* but not in the summary, owing to a misprint. Cf. Table V.

dioceses for which the 1931 figures are a reprint from 1930. Twelve of these are new ones not listed in either Table I or II, making a total of thirty-eight dioceses for which statistics are reprinted.

TABLE IV.

CATHOLIC POPULATION STATISTICS FOR CERTAIN DIOCESES AS LISTED BY *The Official Catholic Directory*, 1925 to 1931.

Diocese	*Catholic Population as listed in Issue for the year—*						
	1925	*1926*	*1927*	*1928*	*1929*	*1930*	*1931*
Boston	900,000	900,000[a]	997,000	999,000	999,000		
Chicago	1,250,000[b]	1,250,000	.....[c]	.....	.....	.....	1,250,000
Cincinnati	220,000	.....	.....	.....	.....	220,000	
Milwaukee		300,000	.....	300,000	310,000	.....	310,000
New York	1,273,291[d]	.....	.....	.....	.....	.....	1,273,291
St. Louis	435,693	.....	435,693	440,000	.....	.....	440,000
San Antonio						181,776	181,776
Brooklyn			867,183	.....	867,183		
Charleston	10,000	.....	10,000	9,520	9,520		
Cleveland				540,193	.....	.....	540,193
Columbus			140,184	140,184	140,186	.....	140,186
Concordia	41,118	.....	.....	.....	.....	41,118	41,200
Corpus Christi					247,760	247,760	
Fargo	69,871[e]	.....	.....	.....	.....	.....	69,871
Grand Rapids				145,000	.....	145,000	
Great Falls	32,425	.....	.....	.....	.....	.....	32,425
Kansas City	80,000	.....	.....	.....	.....	.....	80,000
La Crosse	117,152	.....	.....	.....	117,152	120,123	120,123
Lead[f]		39,435	.....	.....	39,435		
Lincoln			41,332	.....	.....	.....	41,332
Los Angeles			298,000	298,000			
Monterey-Fresno				76,800	.....	.....	76,800
Ogdensburg				107,504	.....	.....	107,504
Peoria					117,742	.....	107,742
Richmond		44,000	44,100	44,100	38,443	38,443	
Rockford					60,603	.....	60,603
St. Augustine	51,014[g]	.....	.....	.....	.....	.....	51,014
St. Cloud			65,900	.....	.....	65,900	
Salt Lake		11,710	11,710				
Seattle			91,000	.....	.....	.....	91,000
Springfield (Mass.)					446,752	446,752	
Toledo			165,502	165,502			
Tucson			93,881	.....	93,881		
Winona	68,800	.....	.....	.....	.....	.....	68,800
Pittsburgh Greek				309,046	.....	.....	309,046

[a] Repeated yearly since 1910.

[b] Succeeding 1,150,000 yearly since 1906 (deducting for creation of Rockford).

[c] ..... signifies the figure preceding (to the left) is repeated.

[d] Repeated yearly since 1920.

[e] Repeated yearly since 1919.

[f] Transferred to Rapid City, 1930.

[g] Repeated yearly since 1922.

Again, the 1931 repetition leads to an investigation into the statistics of other years. We cover in the preceding table the seven-year period from 1925 to 1931. The results are that we find a total of thirty-five dioceses generally reprinting their statistics during these years and in some cases even for over a decade previous to 1925. Of these thirty-five dioceses eleven are additions that have not appeared in the previous tables, bringing to forty-nine the total of dioceses that reprint statistics in greater or less measure.

Reprinting is not the only phenomenon to be noted in a study of our Catholic statistics. As indicated previously, many of the statistics are plainly and fantastically incorrect. Table V lists twenty-one dioceses all of which registered a loss for the year 1930 according to a comparison of the 1930 and 1931 statistics. In some cases, as, for example, that of Wheeling, a loss is not entirely improbable, for employment and industrial conditions would make it at least plausible.

TABLE V.

POPULATION STATISTICS FOR CERTAIN DIOCESES REPORTING A LOSS ACCORDING TO SUMMARY TABLES OF *The Official Catholic Directory*, 1930-1931.

Diocese	*Population 1930*	*Population 1931*	*Loss*
Dubuque	119,424	119,127	297
New York (a)	1,273,291	1,272,291	1,000
St. Paul	281,435	280,346	1,089
Buffalo	392,924	320,129	72,795
Corpus Christi	247,769	156,480	91,289
Dallas	45,933	42,760	3,173
Davenport	62,126	62,000	126
Des Moines	38,724	37,959	765
Erie	127,586	127,285	301
Fall River	174,610	172,445	2,165
Grand Rapids	145,000	138,355	6,645
Harrisburg	81,808	80,541	1,267
Oklahoma	55,127	55,080	47
Portland (Me.)	175,337	174,915	422
Salt Lake	17,248	7,523	9,725
Sioux City	67,725	67,526	199
Sioux Falls	60,745	60,000	745
Spokane	28,819	28,638	181
Springfield (Ill.)	94,117	91,894	2,223
Wheeling	60,907	59,056	1,851
Wilmington	34,953	34,846	107
	3,585,608	3,389,196	196,412

(a) In Table III the New York 1931 population is listed as a reprint, which is true of the *diocesan* tables in the body of the *Directory*.

Yet at the same time only a real census in both years can assure us of certainty on such a point, while, moreover, such a loss should mean a corresponding gain in some other diocese. In some cases the loss recorded is merely due to a typographical error; in some it is the equivalent of reprinting; in others it is a fantastically inexplicable thing, as we shall see.

The significance of Table V (which brings to sixty-five the total of dioceses whose statistics are suspect) lies in the fact that, whereas the lugubrious computations of those who trust blindly *The Official Catholic Directory* statistics discover a total loss of 26,000 for all the dioceses of the country as a whole (deducting first a gain of 39,000 converts), these twenty-one dioceses show—according to the statistics cited—a loss of about 200,000. Yet I would not say that religion is dead in these dioceses, as other writers have intimated is true of the Church in the United States as a whole.

Many of the alleged losses cited are simply the equivalent of reprinting. The losses for the dioceses of New York and Salt Lake are merely typographical errors, as a comparison between the summary tables and the diocesan reports in the body of the *Directory* discloses. Moreover, we find two of the dioceses shouldering together 164,000 of the alleged loss of 200,000. Perhaps Buffalo really did lose about 1/5 of its adherents during 1930, but we may well ask, Is this reported loss the record of a census? Again, perhaps Corpus Christi lost 91,000 or about 4/11 of its flock during that same year. Perhaps, on the other hand, no such loss occurred.

Let us look into the Corpus Christi figures a little further. I feel sure that most readers will already have formulated for themselves what they consider a plausible explanation of Corpus Christi's population loss, with the additional implication, of course, that it really did occur. The rather obvious explanation is, namely, that the loss was due to an exodus of Mexican Catholics. It would be surprising if such an exodus could be measured so accurately without a census. However, whatever was the method of ascertaining the alleged facts, the *Directory* specifically rules out this explanation and informs us that this loss took place almost exclusively among Americans. The 1930 issue (p. 305) lists 89,760 American Catholics in the Corpus Christi diocese; the 1931 issue (p. 314) lists

but 6,480. To put it in another way, we are asked to believe that Corpus Christi lost 92 per cent of her American Catholics during the year 1930. This is fantastic. Still more fantastic is the complementary allegation that in the year 1928 Corpus Christi American Catholics increased from 8,000 to 89,000; for that is what the *Directory* for 1928 and 1929 tells us. Equally bizarre is the series of baptism statistics that we find accompanying the strangely fluctuating population figures of this diocese. For example, the 1926 population of 125,665 produced 9,471 births, the 247,760 of 1929 produced 1,342 births, and the 247,760 of 1930 produced 7,921 births. The vagaries of the Corpus Christi statistics over the period 1926-1931 are set forth in the following table.

TABLE VI.

CORPUS CHRISTI STATISTICS—1926-1931.

	1926	*1927*	*1928*	*1929*	*1930*	*1931*
Population	125,665	143,291	146,780	247,760	247,760	156,480
Infant Baptisms	8,133	9,471	9,120	1,136	1,342	7,921
Births per 1,000	75.4	63.7	7.7	5.4	32.0	

It may be well to note with regard to Table VI that the 1926 population produces the 9,471 baptisms that are listed in the 1927 *Directory* and so correspondingly for the other years. Now it is most bizarre to suppose any one will believe that a diocesan birth rate could have really thus fluctuated, falling from 75 to 5 and then mounting again to 32, all in the course of five years.

There are many other abnormal statistics in the *Directory*, but lack of space permits only a brief mention of some of them. For example, turning again to population figures and remembering that Fr. Ross's unduly high birth rate posits an annual gain of 2 per cent net, we find that Altoona and Cheyenne each list a 7 per cent population gain for the year 1930, while Baker City registers a 9 per cent gain, Helena tops 7 per cent, and St. Cloud outranks all dioceses with 16 per cent. On the other extreme, Fort Wayne claims to have gained 17 souls—less than 1/100 of 1 per cent; Los Angeles's gain of 65 souls indicates a population-increase rate of 2/100 of one per cent; and Rochester's gain of 53 souls yields a rate of less than 3/100 of 1 per cent. A few abnormal marriage

figures may be cited also. Newark, for example, claims the very high rate of over 19 marriages per thousand (from 10 to 12 would be a fairly normal rate, depending on what adjustment is made for the mixed-marriage factor); St. Joseph is low with slightly over 4 per thousand; while Amarillo, Crookston and Detroit each record about 6 marriages per thousand. All the statistics cited in the present paragraph are so abnormal that they are unacceptable until we have the guarantee that they are the result of accurate censuses.

The third point mentioned in the introduction—the illogical confusion of terms — may now be considered. First, this fallacy is hidden beneath the fact that the *Directory* statistics are not the result of a true census, as they should be in order to be of real value for statistical purposes, nor are they based on any uniform definition of the term "Catholic". Yet discussions that take as their foundation the *Directory* statistics always practically assume that they are based on a census and, further, they more or less unconsciously presume that the definition of the term "Catholic" is known to all and is uniform with all.

Hence in any such discussion there results a great confusion of terms, for it has been made abundantly plain in the tables of this paper that the *Directory* statistics, since they are so generally mere reprints, are not the result of an annual census. Further proof of this is furnished by the *Directory* itself in the case of twenty dioceses which qualify their statistics in various ways, all to the effect that they cannot be used for any strict computation. Table VII lists these dioceses and their qualifications.

TABLE VII.

QUALIFICATIONS APPLIED TO POPULATION STATISTICS OF CERTAIN DIOCESES AS REPORTED IN *The Official Catholic Directory*, 1931.

Population is qualified as:		*Population is stated as of year—by*
"about"	"approximate"	1926: Fort Wayne; Manchester
St. Louis	Concordia	1927: Milwaukee (estimate)
St. Paul	Corpus Christi	1928: San Antonio; Indianapolis
San Francisco	Sioux Falls	1929: Brooklyn; Salt Lake
Grand Island		1930: Hartford; Trenton [1]
Lafayette		
Marquette		
Sacramento		
Seattle		
Sioux Falls		

[1] The further qualification is added: "Not including military camps."

The qualification found attached to the Trenton statistics brings up the question as to how Catholic soldiers and sailors are listed in our population. Then one may further ask whether priests, sisters, religious, students in colleges and boarding schools, inmates of reformatories, prisons, asylums and in general all that may be considered as "extravagantes" when the laity are in question, are duly listed. Before continuing the discussion of the confusion of terms I note that Table VII brings to eighty-one the total of dioceses listed in the present paper as having unacceptable statistics in the *Directory*.

As for the definition of the term "Catholic," space permits the presentation of but two instances that illustrate the confusion. By their contrast, however, they are illuminating. First, the diocese of Columbus qualifies its statistics in the *Directory* for each issue for the period 1927 to 1931 with the note, "Including all non-practising Catholics and those only baptized." Here is a very wide definition of "Catholic". That the figures themselves for these same years are a mere reprint (see Table IV) is a rather ironical comment on the note and belies the seemingly reassuring definiteness of the promise that the note holds out. Yet we may posit that this wide definition is accepted by Columbus in theory at least.

We turn now to the opposite extreme. It is well known that many pastors in furnishing parish statistics which ultimately find their way into the diocesan tables of the *Directory*, adopt, for various reasons, a very strict definition of the term "Catholic". I need cite but one instance, that of Fr. Ross, who has written various articles on Catholic population, all to the general tenor that we annually lose vast numbers of born Catholics, his argument being based precisely on the *Directory* statistics. In his article in *The Commonweal* (cited above) he says, "As a pastor I used to report *the lowest possible number of Catholics* because I wanted to get an addition of territory." "Reporting the lowest possible number of Catholics" naturally means nothing else than the adoption of a rigorous definition of "Catholic" for statistical purposes. Yet he himself makes no distinction when he begins to draw arguments the validity and logical cogency of which demand a precise terminology and above all a clear and single defin-

ition of the most important term in his discussion, "Catholic." Fr. Ross, of course, is not alone in his practice. I must pass over innumerable instances of parishes the division of which brings to light two and three times the number of Catholics habitually reported. Yet, speaking of parish populations, I cannot bring myself to pass over in complete silence a certain parish whose statistics for a particular year listed thirty-five infant baptisms (which Fr. Ross takes as synonymous with births) and a total population of 100. Triplets and quadruplets were evidently the order of the day in that parish.

The logical fallacy underlying this practice may best be described as that of a four-term syllogism. Thus, when Fr. Ross, or any other statistician who acts as he does, counts his flock to ascertain the population, he excludes what may be designated as non-practising Catholics. But when he computes his Catholic births he counts all these non-practising Catholics. It is unnecessary to remark that it is often precisely the Catholics excluded from the population statistics who contribute largely to the Catholic births enumerated in the baptism statistics. Thus it is that in the baptism statistics the non-practising Catholics are counted as Catholics and the resultant birth rate, based as it is on the restricted population of practising Catholics, is unduly high, inaccurate, fallacious and illogical.

Another fallacy that writers who use the *Directory* statistics are generally guilty of is transferring from one order to another without justification. Thus Fr. O'Brien and Fr. Ross posit that the *Directory* statistics on baptisms are trustworthy because, to quote Fr. Ross, "The figures for infant baptism ought to be accurate. *Canon Law requires pastors under a serious obligation to record all baptisms.*" There is here a complete *non sequitur,* because the obligation to record baptisms *in the parish register* is an entirely different thing from that of reporting baptisms to the episcopal curia or to the *Directory*. The event proves this, for *de facto* the constant repetition of the same annual baptismal statistics in the *Directory* is clear enough evidence of their untrustworthiness.

So much for the *Directory* statistics. It is clear that they engender illogical and superficial habits of thinking on the part of any who does not go deeper than the surface. Before

closing I would bring to the attention of the reader one more illuminating instance of this superficiality. Both Fr. Ross and Fr. O'Brien in their articles claim that, since the *Directory* figures for population and deaths yield a death rate that agrees with that of the country as a whole, namely 12.0, therefore the *Directory* statistics on these points are accurate. "It is worthy of note," says Fr. O'Brien, "that the ratio of deaths to population in the figures reported by the *Directory* tallied exactly with the ratio in the general population as reported by the Federal Census Bureau, *thus confirming the accuracy of the "Directory" figures.*" We can most easily descry the gross error that lurks in this quotation by recourse to a *reductio ad absurdum.* If I should solemnly aver that the Catholic deaths numbered exactly 12 in the year 1930 and that the Catholic population was 1,000, my "statistics" would yield a death rate of 12.0—a "remarkably close check" with the national death rate. By Fr. O'Brien's logic it would be proof of the accuracy of 12 as the actual number of deaths and 1,000 as the Catholic population! If I should on the other hand choose 432,000 as the number of deaths and 36,000,000 as the Catholic population, again the rate is found to be 12.0; and another pair of statistics is proved to be correct! In other words, Fr. O'Brien's logic leads to the absurd conclusion that any pair of statistics that stand to each other in the relation of one to 84 will give correctly the number of Catholic deaths and the Catholic population; and there is an infinite number of such pairs of figures!

Of course one may answer that the members of this infinite series are arbitrary. Precisely; and until the pair derived from the *Directory* statistics is proved not to be arbitrary also, that pair is just one of the infinite series of pairs any one of which may be correct, providing always that we grant the basic assumption that the Catholic death rate is the same as the general death rate for the country, which is an assumption that is by no means self-evidently acceptable. Now the tables adduced herewith have amply proved that the death and population statistics of the *Directory* are largely arbitrary figures. Their arbitrary character is made clearer still when we turn to the *Directory* for 1926, p. 710, and for 1927, p. 587, and there read that for the diocese of Springfield, Ill., "the

Catholic population (is) based on census birth rate, and average infant baptisms." This is but one recorded instance of what is known to take place frequently.

Again the arbitrary character of Fr. Ross's computation in particular is glaringly evident when we investigate the four individual cases in which he cites his diocesan death rates. He finds something strange in the rates of the dioceses of St. Augustine, Lincoln, Detroit and Amarillo, but does not seek to delve further into the question. As we have seen, the figures for St. Augustine and Lincoln are simply old annual reprints of hoary vintage. They are in themselves suspect and doubly so when he applies them to the year 1931. In computing Detroit's death rate Fr. Ross makes an astounding blunder. He gives the rate as 3.9 for the year 1930 (statistics of 1931). Any one who cares to make the computation for himself will find that the death rate for Detroit according to the figures of the *Directory* is really 13. If one is curious as to the explanation of this strange discrepancy he may take the figures in the line immediately above the death statistics and he will get a rate of exactly 3.9! Fr. Ross took the convert statistics instead of the death figures and thus obtained his remarkably low death rate for Detroit. The alleged agreement of the Catholic death rate with the general death rate for the country has, accordingly, no value at all in determining the accuracy of the *Directory* statistics. In fact, if it does anything, it disproves such accuracy.

Much more could be said along these lines. I mention only the strange error of Fr. Ross who in computing the net general natural-increase rate for the country subtracts 12.0 from 18.9 and gets 7.9 (*sic*) as a result. This, of course, may have been a mere *lapsus calami*. Not so gentle an absolution can be accorded Fr. O'Brien who, adopting Fr. Ross's figures, *twice* makes the same grotesque blunder because of slavish copying of the original on which he depends.

I think it may be deemed a very mild summary of the whole case to state that the alleged computations of John F. Moore, of Fr. Ross and of Fr. O'Brien are unscholarly in that they are based on inaccurate and untrustworthy statistics. In addition, the latter two papers are honeycombed with individual errors which the authors have allowed to creep into their work.

Finally, we may confidently believe that the Church in America is not so decadent, corrupt and corroded to the heart as we must believe she is if we accept, on the authority of the *Directory* statistics, Fr. O'Brien's statement that there is "no room for doubt that we have unwittingly and unwillingly contributed vast annual quotas of born Catholics to swell the ever-growing army of the churchless around us." Certainly Fr. O'Brien has not proved his thesis and if he insists on this his view which attacks the good faith of bishops, priests and people in one blanket indictment, he must adduce better proof and more scholarly treatment of it than he has so far vouchsafed us.

GERALD SHAUGHNESSY, S.M.

Washington, D. C.

Analecta

SACRA POENITENTIARIA APOSTOLICA.
(Officium de Indulgentiis.)

De Indulgentiis Pio "Viae Crucis" Exercitio Adnexis

DECRETUM

Pium *Viae Crucis* exercitium, quo iter Ssmi D. N. I. C. a praetorio ad Calvariae locum eiusque Passionis memoria recolitur, inde a remotis temporibus ubivis Ecclesiae, magno cum fidelium spirituali emolumento, usu receptum, a Summis Pontificibus pluribus indulgentiis cumulatum fuisse nemo est qui ignorat; deperditis tamen iniuria temporum nonnullis authenticis documentis, quae et quot reapse hae sint, pro certo affirmare non licet.

Ad omnem igitur dubitationem in posterum auferendam, Ssmus D. N. Pius divina Providentia Pp. XI, instante infrascripto Cardinali Poenitentiario Maiore, in audientia die 17 mensis Iulii currentis anni eidem impertita, abrogatis, suprema Sua auctoritate, omnibus et singulis indulgentiis hac in re antea concessis, benigne decernere dignatus est ut:

Fideles omnes qui, sive singulatim sive in comitatu, saltem corde contrito, pium exercitum *Viae Crucis,* legitime erectae, ad praescripta Sanctae Sedis, peregerint, lucrari valeant:

(*a*) Indulgentiam plenariam toties ipsum pium exercitium compleverint;

(*b*) Aliam plenariam pariter indulgentiam si eodem die quo memoratum pium exercitium peregerint, vel etiam si infra mensem ab eodem decies peracto ad sacram Synaxim accesserint.

(*c*) Indulgentiam partialem decem annorum totidemque quadragenarum pro singulis stationibus, si forte incoeptum exercitium, quavis rationabili causa, ad finem non perduxerint.

Huiusmodi vero indulgentias idem Ssmus Dominus Noster ad eos quoque extendi voluit ad quos spectant peculiaria in re Decreta diei 8 Aug. 1859[1] et 25 Martii anni currentis, ita tamen ut qui ex rationabili causa omnes praescriptos *Pater, Ave* et *Gloria* recitare nequiverint, pro indulgentia plenaria, indulgentiam partialem annorum totidemque quadragenarum consequantur pro singulis *Pater* cum *Ave* et *Gloria* recitatis;

[1] Ut universi utriusque sexus Christifideles Passionis Domini Nostri Iesu Christi facilius memoriam agant, eodemque tempore omnes et singulas indulgentias pio ac salutari Viae Crucis exercitio adnexas lucrari possint et valeant, delatae fuerunt preces Summo Pontifici Clementi XIV tenoris ut infra: "Gl'infermi, i naviganti, carcerati e quelli dimoranti nelle parti degl'infedeli, o legitimamente impossibilitati di poter visitare la S. *Via Crucis,* prostrati ai suoi Santissimi Piedi supplicano la Santità Vostra della consolazione di poter guadagnare le Indulgenze delle dette Stazioni ritrovandosi negli stati delle suddette tribolazioni, col recitare 14 *Pater* ed *Ave,* ed infine cinque altri *Pater* ed *Ave* in memoria della divina Passione, col tenere in mano un Crocefissetto di ottone, benedetto però da qualche Guardiano o Superiore maggiore soggetto al Padre Reverendissimo Generale di tutto l'Ordine di Aracoeli. Che della grazia, ecc.". Quas quidem preces idem Summus Pontifex clementissime excepit ac in Audientia diei 26 Ianuarii 1773 benigne annuit pro gratia iuxta petita. Contrariis non obstantibus, etc.

Iam vero circa hanc concessionem duo exorta sunt dubia; primum scilicet: expositum est, recitanda sint, vel iuxta formam Rescriptorum Sacrae huius an quatuordecim tantum *Pater* et *Ave* et iterum quinque *Pater* et *Ave,* ut supra Congregationis corde saltem contrito ac devote viginti *Pater, Ave* et *Gloria,* unum nempe pro qualibet statione, quinque in Sanctorum Domini Nostri Iesu Christi vulnerum memoriam ac unum iuxta mentem Sanctitatis Suae recitari debeant; alterum vero: an per verbum "ottone" exclusa reputanda sit quaecumque alia materia, ex qua crucifixi conficiantur.

Facta itaque de praefatis dubiis Ssmo D. N. Pio Pp. IX per infrascriptum Sacrae Congregationis Indulgentiarum Secretarium relatione in Audientia diei 8 Augusti 1859, Sanctitas Sua benigne respondit: quoad 1^{m} Servandam esse eiusdem Sacrae Congregationis consuetudinem; et quod 2^{m} declaravit: per verbum "ottone" intelligendam esse exclusam materiam fragilem dumtaxat.

Haec autem omnia Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita typis edi iussit, ut utriusque sexus Christifideles, qui a visitandis sacrae Viae Crucis stationibus legitime impediti, istiusmodi Crucifixis, facultate a Summis Pontificibus tributa, benedictis utentur, noverint praesens Decretum ab omnibus esse servandum, non obstantibus in contrarium quibuscumque.

Datum Romae, die 16 Septembris 1859.

(Decreta authentica S. C. Indulgentiarum N. 387.)

et si quis, vi morbi, vel tantum osculari vel intueri tantum queat in Crucifixum ad hoc benedictum, non vero addere precem iaculatoriam, indulgentiam plenariam consequi non impediatur.

Praesentibus absque Brevis expeditione in perpetuum valituris, contrariis quibuscumque non obstantibus.

Datum Romae, ex Sacra Poenitentiaria Apostolica, die 20 Octobris 1931.

L. CARD. LAURI, *Poenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE NEW INDULGENCES FOR THE WAY OF THE CROSS.

Numerous are the indulgences which Holy Mother Church has granted those visiting the Stations of the Cross at Jerusalem and which can be gained by the faithful making the Way of the Cross canonically erected in any part of the world. But the authentic documents by which these concessions were made are completely lost and we have been uncertain as to the indulgences that could be gained by this pious exercise. The difficulty has long been recognized, and as a consequence the Congregation of Indulgences, by order of Pope Clement XIV, ordained that no list of indulgences should be attached to the Stations of the Cross, but that it sufficed to know that by making the Way of the Cross all the indulgences could be gained that had been granted those visiting the Stations of the Cross at Jerusalem.[1] Furthermore, it was not certain whether or no those indulgences could be gained only once or oftener the same day.[2]

To remove all doubts in the matter the Sacred Penitentiary has just issued an important decree [3] in which it announces that the Holy Father has abolished all the indulgences granted up to the present time for the Way of the Cross and instead has granted all those who make the Way of the Cross, canonically erected in the manner prescribed, the following indulgences:

1. A plenary indulgence can be gained as often as the Way of the Cross is made. Accordingly, it is now certain that those who repeat this devotion on one and the same day gain the plenary indulgence each time.

[1] 3 April, 1731, n. IX — *Decr. Auth. S. C. Indulgentiis Sacrisque Reliquiis praepositae* (Ratisbon, 1883), n. 100.

[2] Cf. Beringer-Steinen, *Die Ablässe* (15. ed., Paderborn: Ferdinand Schöningh, 1921), I, n. 752.

[3] See above, pp. 282-4.

2. Moreover, another plenary indulgence can be gained (a) by those who make the Way of the Cross on a day on which they receive Holy Communion; or (b) by those who have made the Way of the Cross ten times and within a month receive Holy Communion.

In regard to this second section it is well to call attention to two points. First, the plenary indulgence granted in this second section is gained over and above the one granted in the first section. In other words, if one makes the Way of the Cross on a day on which he communicates, he gains two plenary indulgences. Secondly, the two cases enumerated in this second section must not be confused. Those who make the Way of the Cross on the same day on which they receive Communion gain this extra indulgence every day they fulfill both conditions. Those, however, who on days on which they make the Way of the Cross do not go to Communion, can gain this extra plenary indulgence only after they have made the Way of the Cross ten times, provided they go to Communion within a month.

To gain the extra indulgence granted in the second section it seems that neither a special visit to a church nor a special prayer according to the intention of the Pope is required.

3. To one who commences the Way of the Cross but does not complete it the Pope grants a partial indulgence of ten years and ten quarantines *for every station made.*

This is an entirely new concession and must not be confused with an earlier decision. This new concession is granted to one who begins the Way of the Cross but who, after saying one or more Stations, discontinues this exercise for any reasonable cause (e.g., a religious is summoned by obedience to other work) and later does *not* complete the devotion. On the other hand, one who interrupts the Way of the Cross but later continues and completes it, need not begin the Stations afresh to gain the plenary indulgence, but may continue where interrupted, provided the break was only for a short time, e.g., to hear Mass, receive Communion, go to Confession.[4]

In favor of the sick and certain other persons, two concessions previously made are renewed with some modifications. Those who lawfully make use of either of these two grants

[4] S. C. Indulg., 16 Dec., 1670, ad IV—*Decr. Auth. S. C. Indulg.*, n. 223.

gain, not the indulgences formerly attached to the Way of the Cross, but those granted by the new decree.

The first of these two grants was originally made 26 January, 1773, and was interpreted 8 August, 1859. In virtue of this concession the sick, or voyagers at sea, the imprisoned, sojourners among heathens as well as all those who cannot make the Way of the Cross in the usual way, may gain the indulgences of the Way of the Cross, if they hold in their hands a crucifix (not made of fragile material) blessed with the special blessing for the Way of the Cross by one has the necessary faculty, provided they recite at the same time twenty *Paters, Aves* and *Glorias.*

To this older concession a new partial indulgence is added. Should any person who is entitled to make use of the above privilege be for any reasonable cause prevented from saying the twenty *Paters,* etc., he may gain a partial indulgence of ten years and ten quarantines for every time he recites the *Pater, Ave* and *Gloria* while holding the blessed crucifix.

The other special concession was made 25 March, 1931,[5] and is in favor of those who are so sick that they cannot recite the twenty *Paters, Aves* and *Glorias* without difficulty ("absque gravi incommodo vel difficultate"). In virtue of the concession they can gain all the Indulgences of the Way of the Cross, if they kiss or even gaze upon a crucifix which is enriched with the blessing of the Stations of the Cross and which is offered to them by a priest or other person, provided they add a prayer or short ejaculation in honor of the Passion and Death of Christ. This new decree allows even greater relaxation of the latter condition. The indulgences of the Way of the Cross may be gained by those who are so weak that they cannot recite even an ejaculatory prayer, provided they kiss or at least gaze upon a crucifix that is enriched with the blessing of the Way of the Cross.

It is thus seen that the Sacred Penitentiary by this new decree not only removes certain doubts concerning the Indulgences of the Way of the Cross but also adds some new ones, and especially it comes to the aid of the very sick so that they can the more easily gain these rich treasures of indulgences.

[5] S. Penitentiary, decree—*Acta Ap. Sedis,* XXIII (1931), 167.

REACHING THE UNREACHABLES IN A PARISH LAY APOSTOLATE.

A Story of Catholic Action in Action.

To the Editor, THE ECCLESIASTICAL REVIEW.

The effect upon non-Catholic America of the notable Catholic speakers whose words are broadcasted all over the country, is undeniably great. Those copies of our splendid Catholic periodicals that find their way into non-Catholic homes are doing yeoman's work. Laymen's associations, devoted to setting the secular press aright and to promoting Catholic truths through state-wide and nation-wide efforts, are reaping a great harvest in good will and even conversions. But none of these, to our knowledge, has touched that great army of non-Catholics who will not tune in, who will not read, who are perfectly satisfied to maintain their ignorance and ill-will toward the only religious body upon which true Americanism, true civilization and true Christianity depend.

To reach such unreachables in their own homes is the self-imposed task of a small group of laymen in Narberth, Penna., a suburb of Philadelphia, and itself a thriving little borough. It will interest the readers of the REVIEW to hear how this work is being accomplished within the limits of one small parish. The same work may be taken up with equal success, with almost no effort and at a most moderate cost.

The genesis of the Narberth movement harks back to November three years ago, when the malignant attacks on the religion of Alfred E. Smith showed the world that the anti-Catholic hydra was not dead after all but had awakened from its slumbers. Doctors, lawyers, captains of industry, friends and neighbors, in Narberth and elsewhere, had cast reason to the winds and with mob-like spirit were performing the "patriotic duty" of voting against a "foreign and dangerous potentate". And it brought forth a question that had to be answered: "Who is to blame?"

Surely, Catholic laymen, who mix with these people daily in business, at play, in their homes and offices, on train and on street, are concerned in this.

A small group of laymen in Narberth, Pa., acted. The Rev. Robert F. Hayes, pastor of St. Margaret's Parish, was

given the rough idea. He gave the all-important authority and guidance necessary to the movement.

A parish meeting was called and plans were announced. Enough money to start the movement was raised. "The Catholic Information Society of Narberth" was the name selected. A slogan was adopted—to stick in the mind and to state the purpose of the movement—"If it's anything Catholic, ask a Catholic." A list of 500 non-Catholics was made up, incorporating professional and business men, Protestant clergy, civic officials, home owners and all the prominent residents within the parish limits, filling in with many more humble to make up the quota of 500.

On 19 March, 1929, there was sent to all 500 a neatly multigraphed letter, stating frankly the purpose of the enterprise and asking for friendly coöperation in work intended for better understanding and greater tolerance. This letter brought two rejections and eight very fine commendations of the plan.

Since that time the plan has been carried out without deviation. A Catholic periodical of national scope is delivered from the publisher directly to the listed names, close to the end of each month; and at the middle of each month, to all on the list is mailed a neatly-printed pamphlet, 6″ by 6″, folded once, mailed under two-cent postage in a good quality envelope which is hand-addressed.

It is the nature of these pamphlets which seems to have made the movement unique and effective. After examination, it was decided to put aside all thought of using any of the many fine pamphlets produced by others, because they were too long, and were in most cases written, not for the unreachables, but for those who had at least some interest in the subject matter contained in these standard pamphlets.

It was deemed best by the Narberth group that their messages should not have the appearance of religious tracts. They must create and maintain interest. They must be of a length to be read between the orange juice and the oatmeal. They must be of a size to fit into the vest pocket. They must be couched in words of a friendly neighbor-to-neighbor communication. They must be courteous always and compromising never. They must be affirmative and not defensive. They must incorporate the Society's name and the names of all seven

committee-men to engender trust and avoid the slightest tinge of anonymity. They must form "a Catholic offensive in an inoffensive manner". Thirty-four of these short messages have been written and mailed, all carefully planned to reach the unreachables.

Here are some of the titles: "What 324,000,000 People believe"—"39,528 People became Catholics in the U. S. A. last year"—"Is the Catholic Church the Church of the Ignorant?"—"Is the Catholic Mind hide-bound?"—"But Catholics go to Church because They *have to*!"—"Are only Catholics saved?"—"A boy, a ball and an indulgence"—"Divorce! Oh No . . . But How About Annulments?"—"Look at that Waitress crossing Herself!"—"Is Golf on a Sunday unholy?"—and many other subjects which non-Catholics think need explaining but which they are not likely to ask directly of their Catholic friends.

After the fourteenth pamphlet had been mailed, one of the sponsors of the movement made a personal call on seven Protestant ministers in Narberth. The call was friendly and for the purpose of getting the reaction of the leaders of local Protestantism. He was well received. Praise for the work was given by all. Two acknowledged that they had learned things Catholic which they, in all probability, would never have learned in any other manner. One minister considered the messages as the most unique and effective medium for spreading religious truths. The Lutheran pastor, who had not been on the list through an oversight, requested, after seeing the samples, that his name be included from then on.

It is said that to-day there is in Narberth a Catholic consciousness that did not exist before this movement started nearly three years ago. This consciousness and good will seem to be growing month after month. This is manifest from letters received and from personal talks on street corners, trains and buses. The bigot in Narberth is out of the running. He has gone, or he keeps silent because of a wholesome fear of those who tell the truth and put their names on the back of every circular sent out.

Cardinal Dougherty has given the movement his blessing and sanction. The diocesan censor approves each pamphlet before it is published. Several members of the Hierarchy

have thought that this work should be duplicated in every parish in the country.

The Narberth group are doing this without profit or pay for anyone in their organization. Every leaflet is still standing in type. For any new society wishing to take up this work, all that need be done is to set up type for the back page, the society's name, committee, etc., and then go to press. This brings the price very low, a mere fraction of the original cost of each pamphlet. The campaign can be delivered to other societies ready done, in six months' installments. There is nothing therefore to do but address and stamp envelopes, and answer an occasional inquiry.

The Narberth movement is following in every way the call of our Holy Father for the Lay Apostolate under the direction of the clergy. This means that the laity must do the work and that the Pastor or Spiritual Director must be the guiding spirit, the motive power, the enthuser, the one upon whom all things hang that have to do with his flock and its activities.

Many pastors have said that they would like to take up this work, but that they have not the right type of laity. All they need is a committee for the use of prominent names on the pamphlets, to avoid anonymity and to take the responsibility of raising the small fund necessary for the work. One man or woman can answer inquiries, which are few and of the most simple nature. A few other women are needed to do the addressing each month. That's all the work to be done.

The chief inspiration in Narberth is the calm, heroic words, spoken by the Holy Father into the very teeth of radical Fascism—" One may ask for our life, but not for our silence ". Can any Catholic be silent with those words ringing in his ears?

If the laity are to heed the call of the Vicar of Christ, pastors must encourage them. The Narberth movement is offered to you, ready done as it is, or to be improved upon. Pastors may write to P. O. Box 35, Narberth, Pa., for descriptive booklet and actual pamphlets used there during the first year and a half of the work. These will be sent gratis.

MAURICE S. SHEEHY.

Washington, D. C.

UTRUM LOCORUM ORDINARII VALEANT SUSPENDERE PRIVILEGIUM REGULARIUM "ABSOLVENDI A CASIBUS PAPALIBUS ORDINARIIS RESERVATIS" PER ACCIDENS ET VIA EXCEPTIONIS.

THE ECCLESIASTICAL REVIEW, mense Julio nuper elapso, una cum articulo "Concerning Mixed Reservations"—"Adhuc de Mixtis Reservationibus" edidit quoque ejus responsum, cujus conclusio haec est: Ordinarius loci suspendere valet praefatum privilegium regularium solum *per accidens* et via exceptionis.[1] Quid sentiendum de hac conclusione? Potestne juridice sustineri?

Friusquam nostrum proferamus judicium, praemissae, ex quibus ista conclusio eruitur, sedulo perpendendae sunt.

THE ECCLESIASTICAL REVIEW in primis pro certo habet Ordinarium loci habere facultatem sibi reservandi *ratione sui* peccatum ipsi jam reservatum a jure communi *ratione censurae.* Haec specialis Ordinariorum facultas eruitur, juxta Ecclesiasticam Ephemeridem, ex parte *directiva* Can. 898, circa quam varias movet quaestiones, quarum prima haec est: Secunda pars praefati Canonis, nempe pars *directiva,* complectiturne omnes casus quibus censura a jure imposita est—tam illos nemini reservatos quam illos Ordinario reservatos? Et sic respondet: . . . Omnes admittunt, generaliter loquendo, Ordinarios non posse sibi reservare casus quibus lex infligit censuram, sive Ordinario reservatam, sive nemini reservatam.

Casus quibus lex infligit censuram Ordinario reservatam, a locorum Ordinariis *numquam,* nec in extraordinariis quidem adjunctis, reservari possunt: secus enim admittenda foret *mixta* reservatio, quae prorsus anti-juridica est.[2] Hinc pars *directiva* Can. 898 complecti nequit casus quibus infligitur censura Ordinario reservata. Hinc responsio ad primam quaestionem peccat, ad minimum, *per excessum.*

Alia quaestio quam movet Eccl. Ephemeris, relate ad partem *directivam* Can. 898, haec est: Prohibitio in ipsa contempta reservandi *regulariter* casus quibus a jure imposita est censura

[1] Cf. THE ECCL. REVIEW, July, 1931, nota 10, p. 79.

[2] Cf. *The Homiletic and Pastoral Review,* Sept., 1923, p. 1284; THE ECCL. REVIEW, Nov., 1924, "De Mixtis Reservationibus".

" nemini " reservata, redditne irritam, invalidam, contrariam reservationem ab Ordinario sibimetipsi latam? Cui respondet hoc modo: Talis prohibitio non obligat sub poena nullitatis, sed illiceitatis. Aliis verbis, contraria reservatio ab Ordinario sibimetipsi lata est valida, sed illicita. Ita profecto; sed quoniam ab Eccl. Ephemeride pars *directiva* Can. 898 extenditur non solum ad casus cum censura " nemini " reservata, verum etiam ad illos cum censura Ordinario reservata, ideo ejus responsio integre acceptari nequit. Quomodo igitur est respondendum? Cum distinctione: scilicet si agatur de casibus, quibus a jure imposita est censura " nemini " reservata, tunc reservatio lata sibimetipsi ab Ordinario semper valida est. Si vero sermo sit de casibus, quibus jure adnexa est censura reservata, reservatio hoc in casu ex parte Ordinarii irrita infectaque foret, nullumque propterea sortiretur effectum. Ratio hujus secundae assertionis est, quia introduceretur *mixta* reservatio, quae, uti pluries ostensum est, prorsus repugnat.

Denique, THE ECCLESIASTICAL REVIEW inquirit, semper relate ad secundam partem Can. 898: Possuntne Ordinarii *per accidens* et *via exceptionis* reservare sibimetipsis unum aut alium ex his casibus, videlicet tam ex illis qui sunt " nemini " reservati, quam ex illis qui sunt Ordinario reservati? Et respondet affirmative ad utramque quaesiti partem: scilicet Ordinarium posse sibi reservare *per accidens* et *via exceptionis* nedum casus " nemini " reservatos, verum etiam illos qui sunt Ordinario reservati.

Ordinarium loci posse, in quibusdam extraordinariis adjunctis, peculiaribus de causis, sibi reservare casus, quibus a jure imposita est censura " nemini " reservata, explorata res est. Id enim manifeste apparet ex parte *directiva* Can. 898, ubi expresse edicitur inferiorem auctoritatem non posse uti tali facultate *regulariter* (never as a rule). Ast inferiori auctoritati omnino vetatur etiam in extraordinariis adjunctis, seu *per accidens* et *via exceptionis,* posse sibi reservare casus quibus jure adnexa est censura reservata, quia reservatio *mixta* numquam desinit esse absurda. Hinc THE ECCLESIASTICAL REVIEW oppido fallitur quando affirmat in nota decima suae responsionis meo articulo Ordinarium posse suspendere Regularium privilegium a Romano Pontifice eis concessum *per accidens* et *via exceptionis.* Hoc enim privilegium respicit

casus reservatos, quos Ordinarii, uti modo ostensum est, ne *per accidens* quidem sibi reservare possunt. Nec valet distinguere inter casus Sanctae Sedi reservatos, et illos qui jure sunt reservati locorum Ordinariis. Utrobique enim locum habet reservatio *mixta,* cum utrobique reservatio sit simul Pontificia et Episcopalis. Proinde casuum reservatio jure introducta jurisdictionem Episcopalem effugit.

Variis quaestionibus circa partem directivam Can. 898 expositis, atque perperam, uti vidimus, solutis, THE ECCLESIASTICAL REVIEW infrascripti argumenta refutanda aggreditur.

In primo argumento ostenditur, vi partis *irritativae* Can. 898, omnibus stricte inhiberi, sub poena nullitatis quominus sibi reservare valeant casus, quibus adnexa est censura reservata. Et subjungitur hujusmodi inhibitionem nullam exceptionem pati: secus enim in casu exceptionali admittenda foret *mixta* reservatio. Ast "nulla est mixta (idest pontificia simul et episcopalis) reservatio: nec esse potest: nam quae ad superioris judicium advocantur, ipso jure a jurisdictione inferiorum subtrahuntur: . . ." [3]

Quod hic auctor ait de mixta reservatione in genere, applicatur quoque speciali reservationi ex parte Ordinarii illius casus ipsi jam reservati a jure. Revera quid est *mixta* reservatio? *Mixta* reservatio, ait D'Annibale, est simul pontificia et episcopalis: seu, aliis verbis, ex uno capite Romanem Pontificem, ex alio vero capite Ordinarium loci habet auctorem. "Est autem, ait idem auctor, duplex genus reservationum: unum earum, quae a Rom. Pontifice (seu sibi absolutionem reservaverit, seu locorum Ordinariis); alterum earum, quae a locorum Ordinariis sunt introductae." [4] Habetur itaque *mixta* reservatio, non solum quando loci Ordinarius sibi reservat casum Sanctae Sedi reservatum; sed etiam quando sibi reservat casum ipsi jam reservatum a jure. Hinc casus quorum absolutionem Rom. Pon. locorum Ordinariis reservaverit, ab his reservari nequeunt. Quod clare confirmat Ojetti hisce verbis: ". . . Episcopi non possunt reservare casus jam reservatos a Romano Pontifice." [5]

[3] D'Annibale, I, n. 339, nota 19.

[4] Vol. I, p. 339.

[5] Synopsis, 1-2, A-V, p. 452.

Porro reservatio mixta destruit ipsum conceptum reservationis, quae "vi et natura sua coercet jurisdictionem inferiorum: . . ."[6] Age nunc, si Ordinarius loci posset sibi reservare casum jam ipsi jure communi reservatum, nulla jurisdictionis cohercitio in ipso haberetur. Deinde, si casus est jam Ordinario reservatus, ad quid iterum ipsum Ordinarius sibi reservat? Nonne ridiculum foret? Merito igitur reservatio *mixta* utpote absurda atque ridicula rejicitur.

Ex dictis sequitur Ordinarium loci nullam habere facultatem sibi reservandi *ratione sui* peccatum ipsi jam reservatum a jure communi *ratione censurae.* Haec enim quoque reservatio efficit ut superioris jurisdictio ex parte inferioris, ad minimum, limitibus circumscribatur. Proinde iisdem scatet absurdis ac reservatio *mixta;* proindesicut ipsa est rejicienda.

THE ECCLESIASTICAL REVIEW hac super re a nobis quam maxime dissentit, et tota ejus dissensionis causa ex eo repetenda esse videtur, quod ab ipsa magna fit confusio inter facultatem absolvendi et facultatem peccata reservandi. Sic enim ratiocinatur: locorum Ordinarii habent facultatem absolvendi a nonnullis casibus Papalibus: ergo, ipsa concludit, habent quoque facultatem eosdem casus reservandi. Quae conclusio, uti evidens est, latius patet quam praemissae; quaeque proinde admitti nequit, quin errori pateat aditus.

Ex hucusque dictis liquido patet confutationem primi argumenti nullius roboris esse.

Pariter confutatio argumenti sub littera (b) est inefficax. Tria enim in ipsa falso asseruntur, scilicet: 1°, Ordinarius loci potest sibi reservare casus quibus adnexa est jure censura Ordinario reservata: 2°, prohibitio talium casuum non ligat sub poena nullitatis, ita ut reservatio semper valida sit: 3°, reservatio horum eorumdem casuum quandoque, justis de causis, nedum valida, sed etiam licita esse potest. Quae omnia vere affirmari possunt de casibus, quibus jure imposita est censura "nemini" reservata, non vero de illis, quibus jure adnexa est censura reservata—etiam Ordinario. In hisce enim et non in illis, uti supra ostensum est, habetur reservatio *mixta.*

Procul dubio, lex, licet clara, nunquam accipienda est prout sonat, si alicui incommodo viam adaperiat. Atqui pars

[6] D'Annibale, I, 228.

directiva Can. 898, prout interpretatur ab Ecc. Ephemeride, ducit ad reservationem *mixtam,* quae est absurda, uti abunde constat ex dictis. Ergo in secunda parte Can. 898 agitur *solum* de peccatis quibus a jure imposita sit censura " nemini " reservata *tantum.*

Haec, quae possimus, aperte demonstrant responsum Eccl. Ephemeridis impar prorsus esse respuendis argumentis quibus ostenditur " Regulares valide absolvere posse poenitentem censura irretitum sive Can. 2319 sive Can. 2350 %1, licet peccata quibus ista duplex censura inflicta est, Ordinarius sibi reservaverit *ratione peccati".* Proinde merito impugnatur resolutio casuum ab Eccl. Ephemeride tradita (cases reserved by Code and by Ordinary Feb. 1931).

Ne ultra lectores taedio afficiantur, quaestioni finem imponimus, atque sic concludimus:

Quia locorum Ordinariis, vi Can. 898, nulla inest facultas sibi reservandi *ratione sui* peccatum ipsis reservatum a jure communi *ratione censurae;* et quia vi partis *irritativae* ejusdem Canonis, omnibus inferioribus auctoritatibus prohibitum est, et quidem sub poena nullitatis et absque ulla exceptione sive loci sive temporis, reservare casus quibus jure adnexa est censura reservata; et quia, denique, Casus Papales a quibus Regulares vi eorum privilegio absolvere possunt, habent censuram jure Ordinariis reservatam; ideo sequitur necessario et evidenter locorum Ordinarios ne *per accidens* quidem et *via exceptionis* suspendere posse privilegium Regularium " absolvendi a Casibus Papalibus Ordinariis reservatis ". Cum hujusmodi privilegium Romanum Pontificem habeat auctorem, Ipse tantummodo potest dictum privilegium limitibus circumscribere, aut etiam, si ipsi placeat, penitus e medio tollere. Ast neutrum fas est locorum Ordinariis, nec *per accidens* quidem et *via exceptionis,* quia, juxta commune effatum, quod totam superius expositam doctrinam complectitur, "Ubi major, minor cessat ".

Quaestionem omni sub respectu solutam esse arbitramur; ideo manum extremam ei admovemus.

Ivo Vitali, O.F.M.

Catskill, N. Y.

Reply to Fr. Vitali's Renewed Objections.

In order to sustain his point Fr. Vitali attaches much importance to the authority of Cardinal D'Annibale. In our July, 1931, issue, at page 77, we pointed out that the quotation which Fr. Vitali cited at page 74 from D'Annibale [1] does not apply to the question under discussion. In his recent contribution Fr. Vitali endeavors to prove that the text from D'Annibale must be understood to support his contention. It is true that D'Annibale's words: "Nulla autem est *mixta* (idest pontificia simul et episcopalis) reservatio: nec esse potest; . ." do at first seem to line him up against us. There is nothing in D'Annibale, however, to indicate that he is applying this phrase to the various kinds of reservations which he distinguishes immediately before this quotation. On the contrary, the following words determine his meaning and, far from supporting the view of Fr. Vitali, they implicitly tell against it. For D'Annibale continues: " nam quae ad superioris iudicium avocantur, ipso iure a iurisdictione inferiorum subtrahuntur: . . ." Now cases reserved by the Holy See to the Ordinary are not withdrawn from the Ordinary's jurisdiction but *ipso iure* are reserved to his jurisdiction. Neither can it be said that the law reserving certain censures to the Ordinary is a withdrawal of the case from his jurisdiction. There are numerous cases in the Code where such reservation to the Ordinary not only of censures but also of other matters is established. Can it be said that these matters are withdrawn from the Ordinary's jurisdiction? That D'Annibale is not speaking of censures reserved to the Ordinary by common law becomes evident from his next phrase: *" alias, data ab illo absolutio prope inutilis foret"*. But the Ordinary's absolution from a censure reserved to him by the common law is not " useless " (*inutilis*) : in the very intention of the law it is fully effective. Hence he cannot be speaking of censures reserved to the Ordinary. Fr. Vitali may here object [2] that this con-

[1] *Summula Theologiae Moralis* (5 ed., Romae: Ap. S. C. de Propaganda Fide, 1891), I, n. 339, note (19).

[2] As he actually does in his recent rejoinder: " Sic enim (THE ECCL. REVIEW) ratiocinatur: locorum Ordinarii habent facultatem absolvendi a nonnullis casibus Papalibus: ergo, ipsa concludit, habent quoque facultatem eosdem casus reservandi. Quae conclusio, ubi evidens est, latius patet quam praemissae; quae proinde admitti nequit, quin errori pateat aditus."

clusion from the Ordinary's power to absolve from reserved censures to his power to add a new reservation to them is not warranted. To this we reply that the above argument is not ours, but that of his own witness, Cardinal D'Annibale.[3] From the preceding D'Annibale draws this conclusion: "Itaque non potest Ordinarius sibi quoque eos casus reservare, qui R[omano] P[ontifici] sunt reservati: et, si quos sibi reservaverat, illos postea R[omanus] P[ontifex] sibi reservet, reservatio episcopalis ipso iure evanescit." This conclusion is D'Annibale's opinion—one to which both Fr. Vitali and we subscribe with the all but unanimous opinion of canonists. D'Annibale's words cannot in any wise be extended to embrace censures reserved by the common law to Ordinaries. Although his first more general words seem to imply as much, his later more specific words determine his meaning and it is in the more restricted sense that they must be accepted.

To the testimony of D'Annibale Fr. Vitali adds a quotation of one sentence from Ojetti: ". . . *Episcopi non possunt reservare casus iam reservatos a Romano Pontifice.*" Here is another author who at first sight gives the fullest support to Fr. Vitali's contention. But does he actually do so? Two reasons will prove that this sentence of Ojetti's must not be accepted in that sense. First, Ojetti follows up the sentence quoted above with the reference: "Cfr. *Monitore eccl., vol.* XI *pag.* 31." This reference is manifestly cited by Ojetti in confirmation of his view. But what is its import? The article entitled: "Se il Vescovo possa riservare e punire peccati riservati e puniti dalla S. Sede" treats of a case rising out of a synodal decree of 1710 which reads: "Confessarii absolventes sui delicti complicem illico ab audiendis confessionibus in poenam suspensionis incurrent et absolutio erit nulla."

The force of this decree is discussed in relation to the excommunication reserved to the Holy See as inflicted by Benedict XIV in the constitution "*Sacramentum Poenitentiae*" of 1 June, 1741.[4] It concludes that the bishop's reservation to

[3] In the July 1931 issue, p. 78, the right of the Ordinary to reserve to himself *ratione peccati* sins already reserved to him by the Code *ratione centurae* is not derived from his right to absolve from the censure inflicted and reserved to him by the Code, but it is there stated merely that the reservation of the censure to him by the Code does not supply any "intrinsic reason" why he could not reserve the same case to himself *ratione peccati.*

[4] See document V at the end of Code. Cf. canon 2367.

himself of the sins reserved specially to the Holy See is *unlawful* but *not invalid;* that the Ordinary is obliged to revoke the synodal decree in question but that until he does so it retains its force.[5] If then Ojetti adduces this article in *Il Monitore ecclesiastico* in support of his opinion, he cannot be speaking of a censure reserved by common law to the Ordinary. As a matter of fact, immediately after that reference he continues to illustrate his opinion as expressed in the sentence quoted above by the following: "Quid si episcopus reservaret sibi casum iam reservatum Romano Pontifici in hypothesi, quod non incurretur propter ignorantiam censurae? Et videtur dicendum, episcopum facere posse, quum in casu suppetias quasi ferat Romano Pontifici. Superiores autem, qui sine iusta causa casus sibi reservant, peccant graviter. S. Alph. *VI,* 579; Suarez *de poen.* disp. XXIX, s. 4, n. 1."[6] Ojetti, too, is here speaking of a bishop's reserving to himself cases already reserved to the Pope. And note this: Ojetti does not consider this reservation by the bishop to himself of cases already reselved to the Pope absolutely invalid: at least in certain circumstances, he holds it not only valid but even lawful. If Ojetti admits this much regarding cases already reserved to the Holy See, could he consistently hold a stricter view in regard to censures established by the Holy See but reserved to the Ordinary? Therefore we are forced to the conclusion (1) that Ojetti in the passage quoted uses the words *non possunt* not of the invalidity, but only of the unlawfulness of a bishop's reservation of such cases;[7] (2) that Ojetti is not

[5] "È dunque illecita la riserva al Vescovo dei peccati riservati specialmente alla S. Sede. Sarà pure invalida? — Sembra chiaro che no: 1.° perchè nel divieto fatto dalla S. C. de' VV. e RR. non vi è nessuna clausola irritante.— 2.° perchè qui trattasi di giurisdizione; e quando il Vescovo la toglie, o giustamente o ingiustamente, è sempre tolta fino a che dall' Autorità maggiore della S. Sede non venga restituita.

"Al 2.° Venendo ora al caso proposto, possiamo dire che dopo la Bolla *Sacramentum poenitentiae* di Benedetto XIV il Vescovo di N. ed i suoi successori erano in obbligo di espungere il caso dell' assoluzione del complice dai riservati a sè con censura: fino a che però non abbiamo ciò fatto, la riserva colla sospensione, secondo a noi pare, sarà sempre in vigore."—N. B. The invalidity of such a synodal reservation is almost universally admitted to-day. We quote this article merely to clarify Ojetti's statement.

[6] Ojetti, *Synopsis Rerum Moralium et Juris Pontificii,* (3. ed., Rome, 1909-1914), v. *Reservatio Casuum,* n. 3485.

[7] This use of *posse* and *non posse* in the sense of lawfulness and unlawfulness is quite common both in moral theology and canon law.

speaking of cases reserved by the common law to the Ordinary. Thus Ojetti, too, is eliminated from the support of Fr. Vitali's position.

Fr. Vitali's two earlier contributions to THE ECCLESIASTICAL REVIEW, to which he refers in footnote 2, develop the same argument as his two rejoinders to the original answer to our reader's inquiry and do not call for any special discussion.

From footnote 10 at page 79 of the July, 1931, issue Fr. Vitali takes occasion to deny the power of the bishop to "suspend" (*suspendere*) and to "limit" (*limitibus circumscribere*) the privilege which regulars have received from the Pope? But we said nothing about suspending or limiting that papal privilege? The words: "If, however, he [the Ordinary] has any other sufficient reason, that reservation would indeed prevent regulars from using their privilege, but only *per accidens* and by way of exception, without taking the privilege away" do not connote any suspension or even limitation of the privilege which regulars possess.

Throughout his objections Fr. Vitali seems to ascribe great value to the phrase *mixta reservatio.* First of all, this is not an accepted canonical phrase. Furthermore, it is ambiguous. As we have shown, it can have two quite different meanings; and as a matter of fact Fr. Vitali uses it in a sense different from D'Annibale's use of it, though Fr. Vitali apparently borrows it from the Cardinal.

Fr. Vitali insists that a mixed reservation (as he understands the phrase) destroys the very notion of reservation which, as D'Annibale (I, n. 338) says "vi et natura sua coercet jurisdictionem inferiorum; . . ." To which we reply by distinguishing: who are the "inferiors" whose jurisdiction is restricted by the reservation? Those to whom the case is reserved or those from whom jurisdiction over the case is withdrawn? The restriction of jurisdiction does not—as Fr. Vitali would make it appear—limit the jurisdiction of the Ordinary to whom the case is reserved, but the jurisdiction of his inferiors. The fact that the common law establishes the reservation to the Ordinary does not prevent him from granting his inferiors jurisdiction over the case; neither does it prevent him from adding such other limitations as he sees fit. Hence even the reservation to him made by the common law

does not hinder him from adding a further reservation, unless the common law restricts his jurisdiction.

If by the words, "lex, licet clara, nunquam accipienda est prout sonat, si alicui incommodo viam adaperiat," Father Vitali would imply that a law can be interpreted in a sense foreign to the meaning of the words, it is false. If it contemplates cases where the strict signification of the words would entail a certain inequitable interpretation and where therefore a less strict meaning will have to be accepted, it is correct. That is why canon 18 refers one to the *text* and the *context* for the correct understanding of a law: but even then the words must be taken in their *proper* meaning, although it be less strict and derived. But Father Vitali applies this principle in a manner that does not retain the natural meaning of canon 898. As was shown previously and will be repeated below, Father Vitali's reading does violence to the first part of canon 898 and fails to read the second in context with the first, as canon 18 requires. Our explanation presents the first sentence of canon 898 in the only sense it can have; and applies the second in a way that canon 898 covers all the cases that can and must be brought within the compass of that canon. On the strength of the principle just examined, Father Vitali concludes that the sense in which we interpret canon 898 leads to "mixed reservation" and is therefore false. In reply, it suffices to refer to the distinction of "mixed reservations": there is no question of adding a new reservation to cases already reserved *to* the Holy See—the only one absolutely forbidden by canon 898; the addition of a reservation by the Ordinary of a new reservation to censures reserved to him *ipso-iure* does not contradict canon 898.

Does the Code place any restriction upon the Ordinary that would forbid him to reserve to himself *ratione peccati* cases already reserved to him by common law *ratione censurae?* Canon 893, ordains that those who by ordinary power can grant jurisdiction for hearing confessions or can inflict censures can also reserve cases. Now local Ordinaries enjoy that ordinary power of granting faculties for hearing confessions and of inflicting censures and hence they also enjoy the power of reserving cases. This is universally admitted. Now this power can be restricted only by the common law or by the

authority of a higher superior. Since there is no discussion here of a special limitation imposed in a particular instance by the Holy See, there remains only the common law. But no other canon, except canon 898 and 2247 § 1, treats of any such restriction. As we pointed out in the July, 1931, issue, of all cases which the Code reserves, only those which are already reserved *to the Holy See* cannot at all be reserved by lower authority. A comparison with canon 2247 § 1 will show that similarly no Ordinary can inflict another reserved censure for the same crime for which a censure is already reserved to the Holy See. It is not mere chance that relatively the same provision is laid down in the first part of canon 898 for reservations *ratione peccati* as in canon 2247 § 1 for reservations *ratione censurae*. But in neither is there any reference to bishops not reserving to themselves cases already reserved to them *ratione censurae*.

In his article in the July, 1931, issue Fr. Vitali contended that the first part of canon 898 also forbids under pain of invalidity that the Ordinary reserve to himself *ratione peccati* cases for which the Code inflicts a censure reserved to the Ordinary. This contention we refuted in the same issue. And his recent rejoinder repeats his previous contention without in any manner explaining how that sentence can be understood to refer to censures reserved by the Code to the Ordinary.[8]

At the risk of repetition, that sentence may be reëxamined. The first sentence of canon 898 reads: "Prorsus ab iis peccatis sibi reservandis omnes abstineant quae iam sint Sedi Apostolicae etiam ratione censurae reservata." To ignore the relative clause in this sentence—as Fr. Vitali did in the July, 1931, issue, p. 74, lines 4-5—does violence to its meaning. If the relative clause is not taken into consideration, then by *peccatis* must be understood all sins without exception, with the result that Ordinaries would be absolutely forbidden to reserve to themselves any sins whatsoever, which would contradict canon 893 § 1. In the second place, correct grammar will not permit ignoring the relative clause. The demonstrative pronoun *iis* before *peccatis* has no antecedent and clearly requires some modifier. This modifier is the relative clause which restricts

[8] It was shown above that D'Annibale's words, which Fr. Vitali quotes here, do not support his position.

iis peccatis to those already reserved to the Holy See. To understand that sentence in any broader manner would give it a sense foreign to the very words of canon 898. But in virtue of canon 18, " ecclesiastical laws are to be understood according to the proper sense of the words considered in the text and context ". Therefore the first part of canon 898 forbids Ordinaries to reserve to themselves only those cases which are already reserved, whether *ratione peccati* or *ratione censurae,* to the Holy See. But that sentence does not ordain anything whatsoever regarding the power of Ordinaries to reserve to themselves *ratione peccati* sins already reserved to them by the Code *ratione censurae.* If their power in this respect is limited, it will have to be found in the second part of canon 898.

Fr. Vitali disagrees with our interpretation of the second half of canon 898. He maintains that, if a bishop can reserve to himself *ratione peccati* a case for which the Code already inflicts a censure reserved to him, that would bring back a *mixed* reservation which would be inadmissible. We have shown above that this phrase *mixta reservatio* is not a canonical term, is ambiguous and is employed by Fr. Vitali in a sense that differs from the one in which D'Annibale uses it. Furthermore, as regard *mixed reservations* we distinguish. If an Ordinary should reserve to himself a case which is already reserved to the Holy See, he would come into conflict with papal jurisdiction and violate the first part of canon 898 which renders his reservation invalid. But neither canon 898 nor any other forbids an Ordinary under pain of invalidity to reserve to himself *ratione peccati* cases which the Code reserves to him *ratione censurae.* If he does actually reserve such a case to himself, his reservation is valid and must be observed by all his inferiors.

The second part of canon 898 reads " et regulariter [abstineant] ab iis quoque [reservandis] quibus censura, etsi nemini reservata, a iure imposita sit." Fr. Vitali asserts that the word *nemini* permits of no exception and that the second part of canon 898 is concerned only with cases of censures inflicted by the Code but reserved to no one. For the sake of argument, let us suppose that to be true. What follows? The first part of canon 898, as we have repeatedly pointed out, refers only to cases already reserved to the Holy See; the second

part—as we are now supposing—would refer only to censures inflicted by the Code but reserved to no one: that would exhaust the canon and leave Ordinaries free to reserve *ratione peccati* without any restriction cases already reserved to them by the Code.

But the second part of canon 898 does not exclude cases reserved by the Code to the Ordinaries *ratione censurae*. Canon 898 (and it alone) limits the power of Ordinaries to reserve *ratione peccati* the various cases for which the Code inflicts censures. Its second part completes the field only partially touched by the first. This is brought home by the phrase *etsi nemini reservata*. The force of this phrase becomes clearer when it is compared with the form in which it occurs in the letter of the Congregation of Bishops and Regulars, 26 November, 1602: "Praecipue vero haec monenda cense S. Congregatio ut videant ipsi ordinarii ne illos Casus promiscue reservent, quibus annexa est excommunicatio maior a iure imposita, cuius absolutio nemini reservata sit, nisi forte propter frequentiam. . ."[9] The instruction of the Holy Office, 13 July, 1916, has the exact wording of the second part of canon 898, although it immediately quotes the above words from the letter of the Congregation of Bishops and Regulars.[10]

Now the Congregation of Bishops and Regulars in 1602 used the phrase *nemini reservata* without the word *etsi* which the Holy Office in 1916 and now the Code prefix to that phrase. That little word *etsi* must have been inserted for a purpose. Just as in the first part of canon 898 the word *etiam* before *ratione censurae* adds its force, so that Ordinaries are absolutely forbidden to reserve to themselves not only sins already reserved to the Holy See *ratione censurae* but also the sin reserved to the Holy See *ratione peccati* (canon 894) so, too, here the word *etsi* includes explicitly those cases for which the Code inflicts a non-reserved censure; but it does not exclude cases for which the Code inflicts a censure reserved to the Ordinary. And since the entire canon is treating of the restriction of the Ordinary's power to reserve crimes

[9] *Fontes*, n. 1615. In an earlier part the Congregation complained that some Ordinaries had reserved some cases "quae iam Apostolica Sedes *sibi* reservarat." (Italics ours.)

[10] *Fontes*, n. 1302.

punished by the Code, this word *etsi* shows that sins for which the Code inflicts a censure reserved to the Ordinary are not excluded but included in the rule formulated in the second part of canon 898. That word *etsi* gives the second part of canon 898 the force of forbidding Ordinaries "regularly" (*regulariter*) to reserve to themselves sins for which the law inflicts a censure reserved to the Ordinary as well as one not reserved. Hence Ordinaries can validly reserve to themselves *ratione peccati* sins for which the Code inflicts a censure reserved to them; but they must not do so regularly (*regulariter*); that would be unlawful, though valid; by way of exception it would even be lawful, if done *propter frequentiam, scandalum, aut aliam necessariam causam.*[11] And since the privilege of regulars does not extend to absolving from cases reserved by the local Ordinary to himself, they could not in such a case *use* their privilege to absolve from the censure inflicted and reserved to the Ordinary by the Code. In this Fr. Vitali discovered a *limitation* of the papal privilege by the Ordinary. There is here no restriction of the privilege. The Ordinary merely establishes a situation in which the privilege cannot be used; but the privilege itself remains unimpaired. Here we repeat what we said in the July, 1931, issue, p. 79, footnote 10. If any Ordinary would reserve such a case *merely for the purpose of preventing regulars from using their privilege,* he would be guilty of violating the second part of canon 898, and would be obliged to lift his reservation of this case; he would be guilty of disrespect to the Holy See in directly attempting to frustrate the use of a privilege it has granted to regulars; and if this could be proved, the Holy See would overrule him and lift the reservation he established. But even though unlawfully established, the Ordinary's reservation *ratione peccati* of a case for which a censure is inflicted and reserved to the Ordinary by the Code, would actually be valid and regulars could not use their papal privilege, until the Ordinary's reservation of the case is removed either by him or by the Holy See.

[11] *Ibidem.*

URBAN AND RURAL CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In an article in the February REVIEW on "The Church and Her Farm Population," Father William Schaefers is "troubled because of the spiritual and religious loss the Church is likely to suffer in the future as a result of the steady dwindling of her farm population and the weakening of the rural blood." (Page 127.)

It would be well to know the source of his figures in substantiation of some of his sweeping statements. Square figures occasionally, instead of continual round numbers, would help. For instance he says (p. 131): "Our Catholic farm population has given us, comparatively speaking, *three to five times* more babies and vocations than our urban population."

Another instance of his preference for full round numbers is the following (p. 133): "In vocations the rural blood is amazingly rich. It has contributed *50 per cent* of all vocations." In the paragraph above he said "*three to five times*". This is 300% to 500%. Here he says "50%". Which is it? The difference is enormous and is characteristic of loose handling of statistics.

A further evidence of guess work is seen in another statement (p. 132): "It is safe to say that the birth rate of the Catholic element of our rural population is at least 35 per 1000 population—perhaps 40 per 1000." A little more definiteness and accuracy is in order.

But listen to the following severe indictment of urban Catholicity (p. 131): "It alone (Farm population) lives in an environment that favors the development of Catholic family life and the practice of our faith according to the old-fashioned, virtuous ways." The author is of the opinion that little good can come out of a city parish, for he says (p. 132): "Everyone familiar with this subject knows that our rural districts have fed our urban parishes."

Not content with imaginary statistics and unrestricted generalizations, he involves himself in contradictions without apparently being aware of it. On page 134, he says: "The rural parish is the paragon of parishes. The small run-down rural parish is the exception, not the rule. Our Catholic farm-

ers take great pride in their parishes." This means that if the country parish is a paragon parish, it is making progress and not standing still; that it is a foe to deadly materialism which is wrecking the city parishes, and the farmers in the rural parishes are immune from modern perils that sap the life out of the city parishes. However, Father Schaefers later on forgets all this, for he says (p. 133): "The Farm population is about to come to a standstill . . . with the prospects of a decrease within a decade . . . it may capitulate to the presence of that deadly materialism which is playing havoc with the spiritual welfare of millions of city dwellers. The farmer is not immune." In other words, he contradicts himself in successive sentences, and he continues to do so, for, after praising the sturdy Catholicity of the rural parishes, he remarks (p. 134): "The Conference is especially concerned about the future security of the rural parish."

Careless handling of what should be documented facts and figures is not the way to win support to a good cause.

PASTOR URBANUS.

"THE MASTER MUSICIAN"

To the Editor, THE ECCLESIASTICAL REVIEW.

The numerous measures of reform inaugurated by the great Council of Trent extended in a special manner to Church music. Various musical compositions, partly secular and partly sacred in tone, were in vogue in Europe as late as the fifteenth century. Composers for the most part had not grasped the high ideals which ought to exist in musical pieces that were intended for the most sacred functions of the Church. The notes of popular productions were usually not offensive, as one might be led to believe, but they were so compacted of broken melody and change of rhythm that they were scarcely recognizable. As a result, it happened that, through the polyphonic musical texture, only long-drawn notes could be distinguished, to afford the groundwork of the melody, "the secular air being as it were, only the wire intended to hold together the flowers round which it was wound, without being itself visible".

Frequently the composer of Church music used only the motif of a secular song. About this he wrote his Gloria or Credo, in which it is said " the secular melody is everywhere and nowhere; everywhere in that it permeates the music at every point, and nowhere in that it scarcely appears definitely, or in its original form, at any point, except, at the most, occasionally in the tenor, when it again immediately disappears in the runs and waves of the counterpoint which envelops it."

Sacred and secular music, however, cannot be intermingled in this manner, and hence frequently certain compositions were unsuited to the sacredness of Church services. An instance of this may be mentioned. When a Requiem composed by Jean de Richafort was sung, the two tenors in the midst of the Latin text of the liturgy exclaimed to each other with deep emotion in their tone, "C'est douleur non pareille". The hearers undoubtedly received a false impression of the real meaning of sorrow as expressed in the funeral rites of the Church, because the words " C'est douleur non pareille," are words appearing in a popular song which was occasioned by " emptiness of a purse ".

Jannequin composed a secular piece of music describing a battle in which " one can hear the advance of the troops with their drums and pipes, the thunder of the cannon, and the shouts of victory ". He then converted this into a Mass, to which he gave the title of " Battaille ".

Such was the condition of Church music at the time of the Council of Trent. The great abundance of artifices in the combination of many voices made up an essential transition in the evolution of polyphonic music. It represents a gigantic step forward in the classical past. This advance can be classed among the most wonderful achievements of the Middle Ages. The masterpieces of architecture have been styled " frozen music ". Music like architecture has to build its structure from widely scattered notes. Thus it bears a close relationship to that noble art.

Music, like every other great art, had to undergo numerous experiments in order to attain the lofty summits of present-day perfection. Queer combinations, some of them admittedly impossible, were attempted. There were compositions for 24 or even 36 voices. Many delighted in cultivating the hardest of

the contrapuntal forms, the so-called "canon," in which the various voices successively produce the same melody, but the later voice starts its intonation before the preceding one has finished it. Thus the various parts are performed simultaneously and have each in their turn to be harmonized with the rest.

Amid all this chaos, great masters began to appear who were destined to coördinate the confused parts into a shapely and unified whole. They mastered the most difficult technicalities and, being thoroughly versed in and imbued with the spirit of their art, were able to infuse warmth of feeling and spiritual expression into their compositions.

The Netherlands became the real home of music. Among the first great masters was Guillaume Dufay of Hainault, a canon of Cambrai (1436). His compositions reflected beauty of style, marvellous tenderness of expression as well as graceful piety. His most brilliant pupils were Binchois and Busnois. Netherland music, however, only ascended the heights of perfection when the Italians with "their educated sense of beauty and their refined artistic temperament adopted and made use of the achievements of their predecessors".

The great master of music, in fact the greatest of the musicians of the sixteenth century, was Giovanni Pierluigi di Sante, commonly known as Palestrina, from the place of his birth. Though, strictly speaking, he was not a creator of a new style of Church music, he was destined to raise the whole tenor of music to a higher and more dignified plane.

This illustrious man was born about the year 1525 and received his musical education in the Eternal City, between the years 1540 and 1544, under a Netherland teacher. His very first productions were stamped with his extraordinarily refined sense of beauty. His work began a new epoch. He broke away from the rigid and affected style of the Northerners, and adopted one that was pliant and graceful and spontaneous. Under his masterful touch everything took on a golden tinge, and the most intricate parts of music began to glow with life and vigor. Every stroke was a triumph, for whatever a master does is a masterpiece. Unlike many of his predecessors, Palestrina does not use many voices. Four, six, or eight male voices are his usual arrangement. These are so divided as to

produce the best results. On this account, Palestrina is looked on as "the last and most perfect flower of a development extending over centuries".

Palestina was primarily a composer of Church music. His great generosity and devotion to the Church induced him to devote all his energies to her cause. His numerous pieces are founded on the famous Gregorian Chant, which is sometimes considered as "the most beautiful religious melody that exists on earth." His untiring efforts produced 93 masses, motets for all the feasts of the year, and hymns for all the ecclesiastical seasons, besides some very beautiful secular compositions. According to Haberl, who drew up a list of Palestrina's works, the master composed the following masses: 39 for four voices, 29 for five, 21 for six, and 4 for eight; also 486 antiphons, motets, offertories and psalms, 69 hymns, 30 lamentations, 35 magnificats, 11 litanies, 182 madrigals, besides other secular songs.

Palestrina is unexcelled in the deep religious tone which pervades all his works. Under his hand every note becomes vibrant, every piece magnificent. He gazed into his own heart and wrote down what he saw there. His "Improperia" is marvellous and anyone who has heard the "Stabat Mater" cannot but acknowledge the wonderful power that flowed from the innermost soul of the master. Richard Wagner greatly admired Palestrina, whose celebrated ecclesiastical compositions he called an "altogether intellectual revelation" by which "we are struck with an indescribable emotion". In passing we might note that it was Wagner who, while director of the Court Chapel of Saxony, conceived the idea of banishing orchestral music from divine service in the Court Chapel, and of introducing in its place the music after the style of Palestrina.

The wonderful simplicity and religious depths of Palestrina's style are the "realization" of the church music reform measures taken by the Council of Trent. Pope Julius III, a native of Palestrina and lover of music, greatly esteemed the famous musician and it was through this powerful Pope that Palestrina was permitted to enter the college of singers in the Papal choir. Paul IV dismissed him, however, for the reason that he was a layman and married. Palestrina was not dis-

consolate. He was a master and before long his remarkable talents won for him the position of choirmaster of the Lateran and eventually of St. Mary Major. In 1571 he once more received the coveted position at St. Peter's which he retained until his death in 1594.

During the short reign of Pope Marcellus II, Palestrina was attached to the choir of the Sistine Chapel. It was then that he composed one of his masterpieces, the "Mass of Pope Marcellus". This was followed by the celebrated "Improperia" for Good Friday. In the same year he set the Lamentations of Jeremias to music for use during Holy Week.

Popes as well as cardinals were untiring in their efforts for the acquisition of church music that was free from secular airs. There were certain zealots in the time of Pope Pius IV who ardently strove to banish figured music from divine service, but Palestrina's masses so thoroughly convinced the Pope and the cardinals that they were entirely won over to his style. Once when referring to Palestrina, it is said, the Pope remarked concerning the "Mass of Pope Marcellus", "that it reminded him of the harmonies of the heavenly Jerusalem heard by the Apostle St. John, of which another John had now given to the world a foretaste."

Palestrina reigns supreme in the field of sacred composition. His music, so grave and beautiful and unemotional, yet deeply reverential in the highest sense of the word, will be heard in our churches until the end of time. The "Stabat Mater" thrills us and elevates our thoughts to heaven. It is an exalted form of prayer and an outpouring of religious feeling. This piece alone would be enough to make Palestrina famous for all time.

The true significance of Palestrina lies mainly in the fact that he made all his wonderful powers the medium for the expression of those sentiments which were part and parcel of his own soul. Every note that he sounded was a vibration of the spirit of the Church. His productions were always attuned to what was most sacred and holy, and as a consequence they will remain as the musical embodiment of the true spirit of the triumphant Church during the troublesome times of the Counter-Reformation in Europe.

LEO SCHMID, S.J.

Hillyard, Washington.

THE VOTIVE MASS OF THE SACRED HEART ON FIRST FRIDAY.

Qu. Permit me as a subscriber to the REVIEW to submit a point of discussion which arose during a recent conversation among several priests.

On the first Friday of the month, other conditions being verified, there is permitted the celebration of a privileged Mass of the Sacred Heart when special devotions are conducted in honor of the Sacred Heart. All agreed that devotions should be conducted in the evening, but disagreed about the requirement of special devotions in the morning.

A stated: "Without special devotions in the morning, the Mass cannot be celebrated."

B stated: "I recite the Litany of the Sacred Heart and give a short instruction. This procedure entitles me to celebrate the Mass."

C. stated: "Fifteen hundred, or about two-thirds of my parish, receive Holy Communion on this day each month. It is the most popular devotion in our parish, and therefore special enough to entitle me to celebrate the Mass with no other devotion until evening."

Resp. In regard to the votive Mass of the Sacred Heart on first Fridays, the Sacred Congregation of Rites has enacted several decrees which are carefully summed up on page 15 of the Baltimore *Ordo.*

It will suffice to quote the first five lines: "Hanc Missam (votivam de Sacratissimo Corde Jesu) licet celebrare prima feria sexta cujusvis mensis, *tantummodo* in ecclesiis et oratoriis *ubi peculiaria exercitia pietatis* in honorem Sacratissimi Cordis, approbante loci Ordinario, *mane* peragantur."

Therefore this votive Mass (with Gloria and Credo) cannot be said unless some special prayer is recited, or some special ceremony is performed, in honor of the Sacred Heart, either during that Mass, or before, or after, on the same *morning.* Special devotions held in the afternoon or in the evening would not make it lawful to say the votive Mass. Obviously a priest who in the morning of the first Friday recites the Litany of the Sacred Heart and gives a short instruction is entitled to celebrate the votive Mass. But the fact that two-thirds of the parish receive Communion on that morning would not suffice, without some special exercise of piety in honor of the Sacred Heart.

BLESSED SACRAMENT RESERVED IN SCHOOL.

Qu. This question is considered by me as supplemental to what you had to say in THE ECCLESIASTICAL REVIEW, February issue, 1931, under the caption "Mass in Sacristy or School". During my priestly life of nearly three decades I have time and again observed how in certain western and north-western dioceses where there are parish schools, the Blessed Sacrament is kept in two places in the same parish, viz., the parish church and the school. In most cases the school is just a stone's throw away from the church. And the Blessed Sacrament is kept in these schools from the later part of August to June, when the sisters go home for retreat. I have often wondered how this custom can be squared with Canon 1265, § 2.

Resp. In the first place, the Code nowhere forbids reserving the Blessed Sacrament in several places in the same parish. Canon 1268 forbids that religious houses reserve It in more than one church or chapel, and even from this rule two exceptions are recognized by the Holy See, viz., (1) if a religious house has a public church which enjoys the right to reserve the Blessed Sacrament, but the religious family does not assemble in this church for its community exercises (office, meditation, etc.): then the Blessed Sacrament may be kept in both the public church and the principal chapel; (2) if one and the same material building houses two or more distinct religious families each of which has its distinct local superiors, and religious exercises, etc., then each may have a distinct chapel in which either in virtue of a right (cf. can. 1265 § 1 n. 1), or of a papal privilege or of an episcopal concession (cf. can. 1265 § 1 n. 2), the Blessed Sacrament may be preserved.[1]

In virtue of the general law, a school has no right to have the Blessed Sacrament kept there. However, the local Ordi-

[1] Pont. Com. ad C. C. auth. Interpret., 2/3 June, 1918, ad V—*Acta Ap. Sed.*, X (1918), 346-347. Cf. "Annotationes", *Commentarium pro Religiosis*, I (1920), 104-105; T. Schaefer, *De Religiosis* (Muenster i W.: Aschendorff, 1927), n. 127; L. Fanfani, *De Iure Religiosorum* (2. ed., Turin: Peter Marietti, 1925), n. 400, C, dub. II; "Annotationes", *Periodica*, IX, 154-155; W. J. Cavanaugh, *The Reservation of the Blessed Sacrament* (Washington: Catholic University of America, 1927), p. 26-28. Several of these authors would recognize the right of the novitiate to have a separate chapel in which the local Ordinary may permit the Blessed Sacrament to be reserved, if the novitiate is housed in a building separate from that of the rest of the community. Some would permit it if only the novitiate has its own separate chapel for its entire services.

nary can in virtue of canon 1192 permit the establishment of a semi-public oratory in the school and in virtue of canon 1265 § 1 n. 2 allow the Blessed Sacrament to be kept there, especially since, as it appears from the inquiry, this chapel in the school serves the sisters teaching in the school.

COLOR OF THE STOLE OF ASSISTANT AT HOLY COMMUNION.

Qu. What is the proper color for the stole worn by the priest who assists the celebrant in distributing Communion during Mass? Wapelhorst, Müller, Fortescue and Vander Stappen, as well as all the back files of THE ECCLESIASTICAL REVIEW are silent on the subject. The general rule for the distribution of Communion *extra missam* is that white or the color of the office of the day is to be worn, except on 2 November, when white or violet should be used. The celebrant may use the back stole either immediately before or after a Requiem Mass.

What about the priest who assists him? Some time ago, during a low Mass in black vestments the writer assisted the celebrant in the distribution of Communion, and wore a black stole while doing so. Exception was taken to this practice, and the discussion thereby initiated brought out the facts just enumerated. Isn't there a general rule that the same color should be worn by all the ministers in a given function? An answer to this problem in the REVIEW would be appreciated.

Resp. The principle underlying the rubrics of the Ritual in regard to the color of the stole used while giving Holy Communion is that black is to be avoided as much as possible. For this reason, on 2 November, " extra Missam," a white or purple stole should be used in distributing Holy Communion. If a priest saying a Requiem Mass is allowed to give Communion in black vestments during his Mass or immediately before or after, it is simply because he cannot do otherwise. This is a mere toleration in favor of the celebrant alone, and not of another priest who assists in distributing Holy Communion.

The rule that the same color should be worn by all the ministers in a given function applies only to solemn Mass, or Vespers, or Benediction, at which the priest, deacon, subdeacon and cope-bearers should wear vestments of the same liturgical color.

CONVALIDATING MARRIAGE CONTRACTED AFTER SIMULATED BAPTISM.

Qu. At the time of his marriage to a Catholic, John had no faith and in his heart positively excluded receiving the sacrament of Baptism, although in order to be able to marry the Catholic girl of his choice he went through the external ceremony. Now, however, owing in no little degree to the example of his wife whom he had deceived, he has obtained the gift of faith and asks to be rebaptized. He also is desirous of knowing what is the status of his marriage.

Resp. As to rebaptizing John in the various suppositions to which this question can give rise, the reader is referred to the case treated in those Conferences under the caption "Baptism or Confirmation—And the Seal of Confession." [1]

What about the validity of his marriage? No simple answer can be given. It is necessary to distinguish, as in article just mentioned.

1. If John had certainly received valid baptism before his simulated conversion to the Catholic Church, his marriage would have been valid; and now that he wishes to set the state of his soul in order, nothing further would be required in regard to his marriage. However, that certainty is precluded by our inquirer, since John went through some ceremony of baptism at the time of his conversion.

2. If John had previously been baptized, but this baptism before his simulated conversion is doubtful, then the validity of his marriage after his conditional rebaptism at the time of his simulated conversion will depend upon the objective validity of his previous baptism:

(a) If his non-Catholic baptism was valid, his marriage to the Catholic woman is valid.

(b) If his non-Catholic baptism was invalid, his marriage to the Catholic woman is invalid.

Since, however, such a doubt cannot be solved with certainty, the marriage will have to be presumed valid *in foro externo.* In the internal forum, however, it ought to be rectified by conditional renewal of consent, especially where strong reasons militate against the validity of John's non-Catholic baptism

[1] Cf. ECCLESIASTICAL REVIEW, LXXXIII (1930), 626-629.

and therefore against the validity of his marriage on account of the impediment of disparity of cult.

3. If, previous to his simulated conversion, John had never been baptized at all or a previous non-Catholic baptism was certainly invalid, then after his simulated Catholic baptism he was still unbaptized and hence the diriment impediment of disparity of cult rendered his marriage to this Catholic woman invalid. Now that he sincerely repents and is validly baptized, he is obliged to have his marriage revalidated.

How is John to proceed in order to have his marriage rectified? Canon 1135 gives us the answer.

I. Manifestly the impediment is not public. Therefore it is not necessary that the consent be renewed in the canonical forum. John and his supposed Catholic wife need not renew their consent in the presence of a duly authorized priest and two witnesses.

II. By the nature of this case the impediment will not be known to the Catholic wife. It will therefore not be necessary and usually not advisable to inform the Catholic wife of the real state of affairs. Therefore it will not be necessary that the woman renew her matrimonial consent, which manifestly still persists.

III. Since, therefore, the probable or certain impediment is known only to John, it will suffice that he renew his consent without revealing the circumstances to the woman. This renewal of consent will be absolute if he was not baptized before his conversion; it will be conditional, if he had been doubtfully baptized before his conversion.

DOXOLOGY AT LITTLE HOURS.

Qu. What general rule governs the doxology of hymns of Little Hours?

Resp. In the Breviary for the Lenten season the Sunday and ferial offices have a special and invariable doxology for the hymns of Matins, Lauds, and Vespers. But the hymns of the Little Hours and of Compline keep their common doxology. It is plain that the doxologies prescribed for one liturgical season should not be used at any other time, even in order to make up for past mistakes or omissions.

MASS FOR BEATIFIED SERVANT OF GOD.

Qu. When a Mass has been authorized for a Servant of God, not yet canonized, may it be transferred to another day for sufficient reasons?

Resp. The Mass of a Servant of God, who has been beatified and not yet canonized, is allowed only in a few dioceses and in the various houses of the religious institute to which the beatified person belonged. To this yearly celebration the S. Congregation of Rites assigns a day, usually the anniversary of the Blessed one's death.

But this day is the only one on which it is lawful to say the Mass of the beatified person. A decree of the St. Congregation of Rites (No. 3922 ad 3^{um}) forbids all votive Masses of merely beatified servants of God, unless a special indult has been obtained to that effect. "Missae votivae dici tantum possunt de quibuscumque Sanctis canonizatis in Martyrologio Romano descriptis."

THE CRUCIFIX ON ALTAR AT BENEDICTION.

Qu. What is the law governing removal of the crucifix from the altar at the time of Benediction? Are there any circumstances in which the crucifix may remain above the tabernacle?

Resp. The Sacred Congregation of Rites, by decree 2365 ad 1, has ruled that during the public exposition of the Blessed Sacrament the crucifix may remain in its proper place above the tabernacle (behind the ostensorium), or it may be removed, according to the custom prevailing in the diocese.

HANDS OF CELEBRANT WHEN SEATED AT HIGH MASS.

Qu. Do the Rubrics require that when the celebrant is seated during high Mass his hands be laid flat on his knees outside the chasuble? If this is the case, is there not some danger of injuring the delicate fabric of the chasuble during warm weather when there is prospect of perspiration on the hands?

Resp. Rubricists agree that the celebrant of high Mass, when he is seated, should hold his hands flat on his knees. But in none of the rubrics of the Missal or of the decrees of

the Sacred Congregation of Rites can we find any precise direction concerning the manner in which the hands should be held on the knees. Let each priest use his good sense and taste, and avoid soiling the delicate fabric of the chasuble with the perspiration of his hands in summer.

RECIDIVISTS BY MISSING MASS.

Qu. When should those who miss Mass frequently be classed as recidivists? When should absolution be denied to them?

Resp. The problem of a recidivus is simply this: Can the confessor *hic et nunc* have moral certainty, or, in certain cases, solid probability, that a penitent is truly contrite and purposes amendment? Does the confessor judge that the penitent is at the present moment sincere when he avows sorrow and intent to amend? Whether his habitual sin be missing Mass, or anything else, it matters not what—if the confessor can judge the penitent *is disposed,* he must give absolution (unless the penitent allows refusal or deferring). Even if it be only solidly probable that the penitent is disposed, circumstances may warrant the giving of conditional absolution.

OBSEQUIES ON LAST DAYS OF HOLY WEEK.

Qu. On the last three days of Holy Week funeral Masses are prohibited and our Ordo (in Provinciis S. Ludovici, etc.) adds "nec solemnes exsequiae permittuntur usque ad Sabbatum Sanctum post Vesp. sed Off. et Preces submissa voce recitantur." What is meant by "solemnes exsequiae?" Is it thereby meant that on Holy Thursday and Good Friday a corpse may be brought to the church where the "absolutio super tumulum" may be gone through "submissa voce," and on Holy Saturday after the Vespers as usual with organ? If the corpse is then buried, may the Missa Exequialis be read on Easter Monday?

Resp. On Maundy Thursday, Good Friday and Holy Saturday no Requiem Mass is allowed even "corpore presente". Nevertheless, the corpse may be brought to the church, where the Office of the Dead and the prayers mentioned in the "Exsequiarum Ordo" of the Roman Ritual (Tit. VI, Cap. III) are read in a low tone of voice. On Holy Saturday these

prayers and the Office of the Dead may be chanted, after the conclusion of the Mass and Vespers of the day.

On Easter Monday a funeral Mass is permitted "corpore presente".

USE OF PHONOGRAPH AT LITURGICAL SERVICES.

Qu. Is the use of the phonograph allowed as accompaniment of liturgical functions?

Resp. As early as 11 February, 1910, the S. Congregation of Rites, by decree 4247, forbade the use of gramophone or phonograph in church for the rendition of the liturgical music during the sacred functions: "An in Missa solemni et aliis functionibus, in ecclesiis quibus est carentia magistri organi vel cantorum etiam laicorum, licet uti machina vulgo dicta 'gramofono' pro cantu stricte liturgico gregoriano partium variabilium Missae solemnis, hymnorum et aliorum canticorum?—Negative."

COMMUNION IN SISTERS' CHAPEL ON HOLY THURSDAY.

Qu. Under what conditions is one permitted to distribute Holy Communion to parish school Sisters in their chapel on Holy Thursday, or to celebrate low Mass on that day for them in order to give them Holy Communion?

Resp. In virtue of their quinquennial faculties (No. 7 of the "folium" of the S. Congregation "de Religiosis") our Ordinaries may permit the celebration of low Mass in the chapel of religious on Holy Thursday and allow persons who live habitually in the community to receive Holy Communion and thus satisfy the obligation of Easter Communion: "Permittendi celebrationem SS. Missae Sacrificii Feria V in Coena Domini, facta licentia personis habitualiter in Communitate commorantibus sese reficiendi S. Synaxi, etiam ad adimplendum praeceptum paschale."

In fact, according to canon 869, permission to say Mass in a certain place always implies the faculty of distributing Holy Communion there, unless it be forbidden in some special circumstances: "Sacra Communio distribui potest *ubicumque* Missam celebrare licet, *etiam in oratorio privato,* nisi loci

Ordinarius, justis de causis, in casibus particularibus, id prohibuerit."

Even if Mass is not said on Holy Thursday in the chapel of a community where the Blessed Sacrament is usually kept in compliance with the requirements of canon 1265, § 1, 2°, it is not forbidden by the Code nor by any rubric to distribute Holy Communion in the early morning in that chapel to the persons who wish to receive it there and at that hour. Canon 867 declares that it is permitted to distribute Holy Communion *every day,* except on Good Friday and before the Mass of Holy Saturday.

MAY LOW MASS BE CELEBRATED ON HOLY SATURDAY?

Qu. Where it is impossible for a priest to observe all the ceremonies on the last three days of Holy Week, would the bishop give him permission to say low Mass on Holy Saturday and distribute Holy Communion during it?

Resp. Ordinaries are not commissioned to allow the celebration of low Mass on Holy Saturday. Nevertheless if there is no consecrated host to give in Holy Viaticum to a dying person, a priest can form his conscience and say low Mass, unless it would be easy to get a consecrated particle in a neighboring church. Prümmer, Vol. III, p. 196, No. 288, says: "Sabbato Sancto, ad Missam privatam dicendam requiritur *aut speciale indultum* pontificium, aut necessitas *viatici conficiendi*".

PERCENTAGE OF CATHOLIC STUDENTS IN CATHOLIC UNIVERSITIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January issue, as an illustration of the need of distinguishing between Catholic and non-Catholic students in our Catholic schools if we are to know how far we are getting our young people into our schools, I referred to Georgetown, Detroit, and Marquette Universities as having more non-Catholic than Catholic students. I am sorry to have made a mistake in this regard, as approximately 60% of Marquette's students are Catholics; the smallest percentage of Catholics

that Detroit ever had (1929-30) was approximately 62, and this year the percentage is over 70; while the percentage of Catholics at Georgetown is even higher. It is the more embarrassing to have made such a mistake in a plea for more exhaustive statistics, and I should have checked up on my memory by writing direct to the universities mentioned. But perhaps it is also an illustration of the need of assembling such statistics in an easily accessible publication. And in spite of this mistake, the point I was trying to make still holds, that we are fooling ourselves if we count as Catholics all the students in Catholic institutions.

J. ELLIOT ROSS.

Criticisms and Notes

THE CATHOLIC LIBRARY OF RELIGIOUS KNOWLEDGE:

I. St. Paul, The Apostle of the Gentiles. By Abbé Tricot. (Vol. X.) Pp. 210.

II. Holiness in the Church. By the Rev. Raoul Plus, S.J. (Vol. XI.) Pp. 140.

III. The Christian Latin Literature of the First Six Centuries. By Abbé Hardy. (Vol. XII.) Pp. 209.

IV. Medieval Spirituality. By Felix Vernet. (Vol. XIII.) Pp. 235.

V. The Congregations of Priests from the Sixteenth to the Eighteenth Century. By P. Pisani. (Vol. XIV.) Pp. 194.

VI. The Church of the Early Centuries. By Amann. (Vol. XV.) Pp. 240.

VII. Faith and Its Rational Justification. By the Rev. Gabriel Brunhes. Translated by the Rev. W. A. Spence, M.A. (Vol. XVII.) Pp. 272.

VIII. Polytheism and Fetishism. By M. Briault, S.J. (Vol. XVIII.) Pp. 184.

IX. The Papacy. By F. Mourret. (Vol. XIX.) Pp. 230. Sands & Co., London; B. Herder Book Co., St. Louis. 1931.

I. The first volume of this series is a popular biography of Saint Paul, based principally on the biographical data furnished by his Epistles and the Acts of the Apostles, with reference to the influence exerted on the Apostle by the Græco-Roman environment of his early youth. The work is principally biographical, and does not deal at length with the theological teachings of the Apostle, nor with exegetical problems nor divergent opinions on controversial points.

II. A brief reply to the charge that the "spirit of Jesus seems to have abandoned the Church" and that the "fire of Pentecost no longer burns in and around her". The author briefly outlines the sources of holiness in the first part of the book and in the second part shows the results in actual practice as exemplified in the present-day lives of religious, missionaries, priests and lay people of eminent

holiness. "Saints in our day are numerous. The quality of their holiness is even greater than their numerical value," is the assertion of the author in the final chapter of this instructive little book.

III. Very interesting and useful to everyone interested in early Christian Latin literature. Brief biographical sketches and lists of the principal works of prose writers and poets, from the beginnings of Latin Christian literature to the time of St. Isidore of Seville, make up the volume.

IV. A short history of the schools and masters, references and exposé of the contents of many of the most important spiritual works of authors of the period. In the second part of the work, the author gives us an outline of medieval devotion to the Sacred Humanity of Our Lord, Our Lady and the saints, and especially of the devotion to Our Lord as the means of ascent to and union with God.

V. A very handy volume for quick and ready reference to the history of fifteen congregations of priests founded in the period from the end of the fifteenth century to the French Revolution. To each congregation is devoted a chapter containing the biography of the founders and the purpose and mission of each institution, together with a brief history of their development and success in their chosen field.

VI. A brief sketch of the founding, development and progress of the Church in the East and in the West under the pagan and Christian empires up to the seventh century. Particular attention is paid to the interior life of the Church and to the doctrinal controversies of the period.

VII. The object of this book, as the author informs us, is to provide a commentary on the fundamental assertion of Catholic doctrine, that the profession of Christian faith is not incompatible with the normal exercise of the human understanding. In the first part the author defines faith, explains the functions of reason and will in acts of faith and points out that it is a divine gift. In the second part, the author indicates some difficulties of faith and gives us an interesting chapter on the discussions anent apologetical methods.

VIII. In brief sections the author gives us an outline of the history and tenets of the most important religions of ancient civilizations, Babylon, Egypt, India, Japan, China and Western Europe, and of the religions of the principal African races. The book is very useful for anyone who wishes to have an idea of these various religions, without being subjected to the necessity of wading through numberless volumes of the history of religions.

IX. This work is divided into three parts: The Papacy and Rome, The Papacy and the Church, The Papacy and the General Trend of Civilization. These titles indicate the content of each part. The third part is particularly interesting as it outlines the civilizing influence of the Papacy in the Græco-Roman world, in the Middle Ages and in modern times.

BOSSUET, MAITRE d'ORAISON. P. Caussade. Edited by Henri Bremond. Paris, 1931. Pp. xlviii+251.

ON PRAYER. Spiritual Instructions on Various States of Prayer according to the Doctrine of Bossuet, Bishop of Meaux. Jean Pierre Caussade. Translated by Algar Thorold with an Introduction by Dom Chapman, Abbot of Downside, and a Preface by the late Father Ludovic de Besse, O.S.F.C. London, 1931. Pp. xlii+286.

These two works present to us one and the same work, a book published anonymously by the French Jesuit Father Caussade in 1741. One gives us the French text of 1741. The other is an English translation of a slightly different text, a second edition published in 1892 and 1895. Abbot Chapman's preface deals largely with the spiritual doctrine of Caussade as it is to be found in his work entitled *Abandonment*. It tells us little of the interesting history of Caussade's work recounted in scholarly fashion by Bremond.

According to Abbot Chapman, Caussade's work on prayer is "a summary of the positive teaching contained in and under M. de Meaux's polemics" (p. xxvi). Ludovic de Besse gives the following account of the origin of the present treatise of Caussade: "Distressed to see a work of such great importance (Boussuet's Spiritual Instructions on the States of Prayer) sink into oblivion, a pious Jesuit, Fr. de Caussade, who lived at the beginning of the eighteenth century, sought a way to remedy this evil. He judged that by the eliminating of those learned dissertations which discouraged readers, the treasures scattered throughout Bossuet's work could be gathered into one small volume" (p. xxxvi).

A very different account of Caussade's intentions is given by Bremond. He points out the following facts. For three centuries prior to the bitter controversy between Bossuet and Fénelon, and terminating in the condemnation of the latter's teaching, there had been a magnificent development of mystical thought in the Church, and a mystical movement which had led souls without number to the heights of perfection. The bitterness of Bossuet's attack on

Fénelon and the latter's condemnation terminated this movement and led to a general suspicious attitude toward everything that seemed to savor of mystical prayer, so that Caussade complained in his fifteenth dialogue: "What is it that we see to-day almost everywhere? Such a disregard of all those forms of prayer that have been misused that they have almost entirely abolished, I will not say the practice but even the idea itself. For the very mention of the prayer of repose, of quiet, of silence, of the passive state and of anything that resembles it, there is at once a cry of alarm, there is a protest, one makes of it a matter of scandal."

Caussade, therefore, wrote his book not to save the valuable thoughts hidden in the ponderous tome of Bossuet, but to counteract the effects of the excessive zeal of the Bishop of Meaux which seemed on the point of obliterating mystical prayer from the spiritual life of the faithful. He sought to derive from Bossuet's own writings passages that would offset the effects of his violent polemic.

Whatever may be said of the correctness of the two points of view presented in the introductions to the French text and its English translation, it is a fact that in many quarters there is an unwholesome suspicion of mystical prayer. Some confessors would restrict their penitents to fixed forms of meditation and look with suspicion also on spiritual works that have anything to do with mystical prayer. Even souls that have spent years in the religious life are restrained from reading St. John of the Cross or St. Teresa or Father Augustine Baker, and other such writers.

It is to be hoped that the new edition and translation of Caussade will help to remove some of the prejudice which stands in the way of the spiritual development of many souls.

THE FOUR CHURCHES OF PEKING. By W. Devine. Burns, Oates & Washbourne, London. 1931. Pp. 225.

"In the secular history of the Middle Kingdom the most enduring of several capitals, Peking, has practically been China, and the Forbidden City has been Peking. Likewise in its Christian history the centre has been the same seat of the emperor, whilst the four ancient churches of the city have been the scenes of its enactment." In sketching, from the best sources, the founding and fortune of the four churches of Peking, Father Devine unfolds, as a trained historian but with the pen of a born story-teller, the record of Christianity in China for the last four centuries. It is a fascinating story, fascinatingly told. The actors in it are allowed to speak their parts in their own words. One catches in every chapter vivid pictures

painted by eyewitnesses. It is a story in which religious and secular influences are constantly interwoven, and in which diplomacy, politics, science, are now servitors, now antagonists of religion.

The policy of make-to-yourself-friends-out-of-diplomacy-and-science speaks eloquently in its own defence and to its own confusion. Judgment on the policy leaps to the reader's mind—but will not leap to every mind in identical terms. Father Devine's own judgment strikes the reviewer as unusually candid, reserved, temperate and balanced. If one of history's functions be to help the present generations to profit by the experience of past ones, anyone interested in the spreading of the Gospel in China will find much to think about and much to ponder over in the strange and enthralling story which Father Devine so skilfully and so frankly tells.

THE BLAIRS PAPERS (1603-1660). By M. V. Hay. London and Edinburgh: Sands and Company. 1929. Pp. xi+275.

In some ways this volume of Major Hay is one of the most valuable contributions to Scottish Church and Catholic history in recent years. Of the Commonwealth era in Scotland, though non-Catholic diaries and letters abound, there has been an almost complete absence of comparable material. This has now been amended to no small degree; for, in the present volume, Major Hay has gathered a number of the documents to be found in the Blairs archives relative to this era. Not only is the material almost all new, but many a name altogether forgotten now vividly reäppears on the page of history. Herein we have the answer to the questions: where did the Scottish Catholics go when they fled from the fury of Presbyterianism triumphant and persecuting? what did they do during the Commonwealth? what was their share in the plans of Montrose and others of the period?

The authors of the letters and reports which form the basis of the present work were for the most part Scottish Jesuits, who certainly make a real appeal to the sympathies of the reader. They are men and true Scots, sharp in thought and speech and not wholly free from the national trait of obstinacy. Their humanness is as real as is their true devotion to the Church; hence there are to be found occasional traces of the regrettable Secular-Regular quarrel, as a result of which it would be unwise to take every statement at face value. It was a violent age of violent-thinking men. Nevertheless, we are given keys to much that previously puzzled and we have a new view of a terrain still hard to plot with finality.

The distinguished editor, whose previous work in Scottish history attests his competency, has contrived to weld the mass of documen-

tation into a splendidly readable account and his interpretation of difficult points is acute and valuable. Perhaps it might be suggested that, while the retention of the old Scots spelling adds color, it is not always conducive to a quick comprehension of content. Major Hay is to be congratulated and thanked for this invaluable contribution to Scottish Catholic history, as also to profane history and that of the Scots Colleges on the Continent.

THE GOSPEL ACCORDING TO ST. LUKE. By the Rev. Raymond F. Stoll, S.T.D. Frederick Pustet Co. 1931. Pp. 442. $3.50.

LUKE—Greek Physician and Historian. By John A. Scott. Northwestern University Library. Evanston, Illinois. 1930. 50c.

Father Stoll has given us his own translation from the Greek. But he has aimed to maintain as far as possible the phraseology with which we are familiar. The style flows smoothly. There is added a running commentary which looks to practical needs rather than to involved exegesis. The value of the book is in its commentary. It was prepared for priests and students who have need of a brief, clear and popular explanation of the various Gospel meanings. The commentary is topical, not word by word delineation. No words are wasted in long explanations or definitions. And the chapters are also divided into topics.

A word of commendation is due the author for the clear explanation of the parables which he has added. This phase seems to be something that he intended to stress. One is not left in doubt about the meaning of any one of the thirty-seven parables which St. Luke enumerates. The miracles and parables are alphabetically arranged at the beginning of the Index. Likewise, within the text the parallel passages from other Gospels are indicated.

One regrets that there is not a stronger contrast between the size of type used for the text and that for the commentary. It is sometimes confusing and an effort is required to determine whether one has started on text or commentary.

Not all of those with whom the priest comes in contact on the missions will be well disposed. It might have helped the book if the author had called attention to some of the first-rate non-Catholic scholars who defend the New Testament.

It is well worth while to call attention to an unusually frank and solid tribute to St. Luke in the form of a pamphlet bearing the title, *Luke—Greek Physician and Historian*, by Professor Scott of Northwestern University. The following quotations are sufficient to indicate the tone of the pamphlet: "In a few years there will not be a

single scholar of any standing in the world who will doubt that Matthew was written by Matthew, Mark by Mark, Luke by Luke, John by John, and that the Gospels were from the very beginning in all essentials exactly as we now have them" (p. 26). "In my judgment, Luke is the world's greatest historian" (p. 35).

Literary Chat

The Rev. Richard E. Power has translated the *Official Manual of Indulgenced Prayers,* containing a list of Indulgences in favor of all the faithful or of certain groups, between the years 1899 and 1928, the period since the last Raccolta. This collection was approved by the Holy Father Pius XI in January of 1929 and is authentic. The items of the contents are numbered from 1 to 370. A calendar of feasts for special devotions indicates dates in each month when certain indulgences may be gained, and these are referred to by their numbers in a way that removes every difficulty of memory or inadvertence. There is in addition a general Index. Father Power has added to the work a fairly wide range of prayers, devotions and novenas, including the Ordinary of the Mass. The usefulness of this translation depends, of course, upon one's interest in indulgences. Since that interest should be universal and alert, the place for the work is well indicated. The book has an attractive appearance and is well bound. It will slip conveniently into one's pocket or handbag. Benziger Brothers were authorized by the Holy See to publish this English translation. (*Collection of Prayers and Good Works;* pp. 486–lxxxi.)

The REVIEW welcomes to the field of periodical literature, *Liturgical Arts,* a quarterly devoted to the arts of the Catholic Church. It is published by the Liturgical Arts Society, whose purpose it is "to devise ways and means for improving the standards of taste, craftsmanship and liturgical correctness current in the practice of Catholic art in the United States". Charles D. Maginnis, the distinguished architect, is president. The material to be published will fall into six major divisions. 1, The Relation of Arts to the Worship of the Church; 2, The History of Catholic Art; 3, Practical Exposition of Liturgical Requirements in the Construction and Decoration of Churches; 4, Descriptions of Excellent Modern Work, particularly in America; 5, Notes on Rare and Important Ancient Objects Exhibited in Museums or currently offered for sale; 6, Bibliography. Each of these is represented by one article in the first issue. The illustrations, some of them in color, are admirable. The authors are respectively the Right Rev. Abbot Ildefons Herwegan, Professor C. R. Morey of Princeton, Oliver Reagan, Rev. Dr. Edwin Ryan, and Miss Hildreth Meiere, mural painter.

Another new quarterly which we greet is the *Revue de L'Université d'Ottawa.* It will deal with problems in Scripture, Theology, Canon Law, Civil Law, History, Philosophy, the Sciences and the Arts. The first number contains articles on the Rôle of Philosophy in the Work of Catholic Universities, The Evolution of Canada, The Evolution of the Doctrine of the Knowledge of Christ in St. Augustine and St. Thomas, Excavations in Palestine, University Chronicle, Documents and Bibliography.

P. J. Kenedy and Sons, New York, have published the text of Bishop John Carroll's discourse on General Washington delivered in the Baltimore Pro-Cathedral, 22 February, 1800. It is an eloquent and touching interpretation of the wonderful career of a providential man. The services were held on the first birthday following

his death, a day of national mourning. Dr. Peter Guilday writes the Foreword, which institutes a striking and informing parallel between the careers of Washington and Bishop Carroll. Good binding and excellent paper make the booklet very attractive. (*Eulogy on General Washington*, by John Carroll, first Bishop and Archbishop of Baltimore; Foreword by Peter Guilday, Ph.D.; pp. xxiv—24.)

In the *Character Calendar* of Sister Mary Fidelis and Sister Mary Charitas, S.S.N.D., we meet an attempt to restate the ideals of Christian living in an unusual way. To quote from Dr. Edward A. Fitzpatrick's Introduction: "This combination of liturgy, the Imitation of Christ of à Kempis, the modern publicity man's technique of slogans and the Bible will have a great appeal because of its novelty, its freshness, and its practicality. It will have, too, effectiveness, because the material is of such a nature as to look to action and consequently to form the will." The entries for each day include a brief reference to a saint, an extract from spiritual literature, a sketch of the ideal, a spiritual appeal and a slogan. (Bruce Publishing Company, Milwaukee; pp. 126.)

The Rev. T. J. Brennan of Berkeley had published in 1904 a simple *Dictionary of Catholic Terms* at the request of the Catholic Truth Society. The Text Book Publishing Company of San Francisco has just published a revised edition of it in 100 pages. The terms defined are those which are exclusively technical or of a Catholic sense in addition to the usual meaning.

A Sister of Notre Dame of Cleveland publishes a booklet of *Meditations on the Seven Dolors of Our Blessed Lady* (Frederick Pustet Company, New York; pp. 74). Although the Meditations originated in the devotion of the seven Saturdays preceding the feast of the Seven Dolors, they are naturally available and helpful for all who cherish devotion to Our Sorrowful Mother.

An interpretation of the Christian attitude toward suffering constructed from the writings of St. Francis de Sales is offered in a recent translation. (*The Art of Christian Suffering*, according to the spirit of St. Francis de Sales; translated from the French of P. J. Chambelland, O.S.F.S., by the Rev. L. Jacquier, O.S.F.S.; pp. 57; St. Mary's Industrial School Press, Baltimore. On sale by the Sisters of Visitation, 2002 Bayard Avenue, Wilmington, Delaware.) The unusual amount of physical suffering experienced by St. Francis throughout his life, his marvelous temperament and spiritual vision met in happy combination in his teaching. All of the charm which gives him universal appeal is retained in these simple pages. His practical psychology and common sense add much to his wisdom. The little booklet has a message for everyone.

The Catholic Medical Mission Board has just issued a Manual which explains in detail the equipment used for medical work in foreign missions. One notes with admiration that in the last two and a half years the Board has sent to 450 mission stations throughout the world fifty tons of medical supplies. (*The Catholic Medical Mission Manual*, 8 and 10 West 17th Street, New York City.)

Among the periodical publications dealing with the inner history of the Society of Jesus and its activities we note in a recent issue of the *Nachrichten* (the organ of the German Province issued from the St. Ignatius College at Valkenburg) a very interesting and instructive account of the American missionary Father Joseph Cataldo, who died at the age of ninety-two, after having spent over seventy-five years as a member of the Society. The death occurred in Pendleton, Oregon. The details of his last end are most touching. While obliged to walk on crutches, as the result of an automobile accident, he continued to preach and minister to his beloved flock of native Indians. He heard their confessions during Holy Week, up to the forenoon preceding his reception of the Last Sacraments on Easter Monday. His memory will be held in benediction among the natives and especially the Indians of our far-

western territory. The Spokane chief, a descendant of the first convert made by Father Cataldo in 1866, led the chant of his people in their own tongue at the funeral. Three bishops, with many of the clergy and civil population, attended the last rites. Further details will no doubt appear, not only in our own American periodicals, but in European historical journals, notably through the newly created *Archivum Historicum Societatis Jesu*, which prints articles in French, Italian, Portuguese, Spanish, German, as well as in Latin. (Fra Arminio).

By a regrettable and curious twist of the types, the address of the Rev. Winfrid Herbst, S.D.S., was given in our February issue as Techny, Illinois, instead of Salvatorian Seminary, St. Nazianz, Wisconsin.

Inasmuch as this note of correction affords the opportunity to call attention to Father Herbst's excellent answers to some doubts about Vocation in our February issue, the slip was perhaps a *felix culpa*. Father Herbst's article, which held the place of honor in our February issue, is well worth reading and rereading.

We take this occasion also to say, by way of preliminary notice, that Father Herbst has just added another work to his list of fine devotional books. The new volume is on the Mass. It is announced for immediate publication by Benziger Brothers. (*Holy Mass:* An Explanation of the Spiritual and Doctrinal Meaning of the Mass and Its Ceremonies.)

A new enlarged edition, thoroughly up to date, of Dr. Frank Magruder's *American Government* has been issued by Allyn & Bacon, of Boston. The book is designed for classroom use, and aims to impress upon the pupil his responsibility as a junior citizen. It explains how the state has developed from a simple organization to the complex socialized society of today. The actual operation of national, state and local governments, and the details of their framework, are explained.

In commemoration of the centennial of the Church of St. John the Baptist, Manayunk, Philadelphia, the present pastor, Monsignor Eugene Murphy, has prepared a handsome folio volume entitled *The Parish of St. John the Baptist, 1831-1931*. The story of the first one hundred years of its career is here set forth in stirring word and picture. It is gratifying to see parish annals of this sort carefully gathered and preserved against loss. They hold the record of good example that should not be suffered to perish, but should be saved for the edification of the present and future generations.

The new issue of *The Catholic Press Directory*, published by J. H. Meier (64 West Randolph Street, Chicago, Illinois), is just out. Only Catholic periodicals that are recognized as Catholic by the diocesan authorities are included in the brochure. Several papers and magazines with distinctly Catholic names have not passed muster. We mention this as evidence that the compiler of the *Directory* has been at great pains to gather and present only the most reliable data regarding the Catholic press of the United States. The information given about each publication, although somewhat technical and of direct interest to the trade, is nevertheless both instructive and interesting. Doubtless many of our readers will want to have this handy manual for reference and survey of the field it covers. The *Directory* may be looked upon as practically official. It is unique in its sphere.

In view of the present widespread interest in our Catholic population figures, it is worthy of note that this little brochure, compiled by a former editor of *The Official Catholic Directory*, reckons that "there are 21,887,606 Catholics in the United States at the present time"—"a gain of 2,566,397 during the past ten years". On what basis this calculation rests, the editor does not reveal. Very likely the total is short of the true figures. But until an accurate census is taken, the actual number of Catholics in the United States cannot be compiled from existing statistics.

Books Received

THEOLOGICAL AND DEVOTIONAL.

SAINT JOSEPH IN LIFE OF CHRIST AND OF CHURCH. By Maurice Meschler, S.J. Translated from German by Andrew P. Ganss, S.J. Edited by Adam C. Ellis, S.J. B. Herder Book Co., St. Louis and London, W.C. 1932. Pp. viii—140. Price, $1.25.

GROWTH IN KNOWLEDGE OF OUR LORD. Meditations for Every Day with Appendix of Additional Subjects for each Festival, Day of Retreat, etc. Adapted from French of Abbé de Brandt by Mother Mary Fidelis. Three volumes. B. Herder Book Co., St. Louis; Burns, Oates & Washbourne, Ltd., London. Pp. 568, 482 and 570. Price, reduced, $6.75.

THE CATHOLIC MEDICAL MISSION MANUAL. "The Body for the Sake of the Soul, the Body and Soul for God." Published by the Catholic Medical Mission Board, Inc., 8 W. 17th, New York. 1931. Pp. 28. Price, $0.25 *postpaid.*

A SIMPLE DICTIONARY OF CATHOLIC TERMS. By the Rev. Thomas J. Brennan, S.T.L., Berkeley, Calif. Text Book Publishing Co., 21 Washburn St., San Francisco. 1931. Pp. 101.

LE CHRIST. Encyclopédie populaire des connaissances Christologiques. Publiée sous la direction de M. l'Abbé G. Bardy et de M. l'Abbé A. Tricot, Professeur à l'Institut Catholique de Paris, avec le concours de M. l'Abbé R. Aigrain, Professeur aux Facultés Catholiques d'Angers. Préface de S. Ex. Mgr Pic, Evêque de Gap. Collaborateurs: Abbés Aigrain, Amann et Bardy, Fr. Valentin-Breton, O.F.M.; M. Brillant, Chanoine Broussolle, Abbé Calvet, Chanoine Cordonnier, les RR. PP. Hamon, S.J.; Héris, O.P.; J. Huby, S.J.; C. Lavergne et Lemonnyer, OO.PP.; Abbé Lepin, Mlle G. Maillet, Abbé Masure; Phlyax; Abbés Piroe et J. Plessis; R. P. R. Plus, S.J.; Abbés Pourrat, supérieur de la Solitude à Issy; A. Tricot, L. Vaganay, Venard; et Vigué, P.S.S. Librairie Bloud & Gay, Paris. 1932. Pp. xvi—1264. Prix, 60 *fr.*

SAINT BERNARD. Par F. J. Thonnard, A.A. Maison de la Bonne Presse, Paris-8e. 1931. Pp. 101. Prix, 1 *fr.* 75 *franco.*

LE LIVRE DE PIÉTÉ DES PETITS ENFANTS. Par Y. d'Isné. P. Lethielleux, Paris-6e. 1931. Pp. 64. Prix, 6 *fr.*

MES SOUVENIRS ou quelques notes abrégées sur ce que le Seigneur s'est plu à faire pour sa gloire en se servant de mon néant et de ma misère. F. Marie-Antoine. Maison de la Bonne Presse, Paris-8e. 1930. Pp. 80. Prix, 1 *fr.* 75 *franco.*

THE LIGHT OF THE WORLD. By Daniel A. Lord, S.J. Queen's Work Press, St. Louis. 1931. Pp. 24.

UNE PETITE-SŒUR MISSIONNAIRE. Par Sa Sœur Bénédictine. Préface de Sa Grandeur Mgr de Llobet, Archvêque d'Avignon. Maison de la Bonne Presse, Paris. 1930. Pp. xiv—259. Prix, 10 *fr.* 85 *franco.*

A WEE LITTLE SISTER OF THE ANGELS. Marthe Sasseville, 1925-1930. By A. Cadoux, M.S.C. Translated from the French by Mrs. Harriet G. Martin. Illustrated by J. McIsaac. Missionaries of Sacred Heart, 71 Ste-Ursule, Quebec. 1931. Pp. 124. Price, $0.35 *net.*

"THAT NOTHING BE LOST." Notes of Sermons and Addresses by the late Father Bernard Vaughan, S.J. Recorded by Caroline, Lady Paget. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. v—53. Price, $0.45 *net.*

WHAT IS MARRIAGE? Catechism according to Encyclical "Casti connubii" of Pope Pius XI. By A. Vermeersch, S.J., Professor of Moral Theology, Gregorian University, Rome; Consultor to Sacred Congregation concerning Sacraments. Translated by T. Lincoln Bouscaren, S.J., Professor of Canon Law, Seminary of St. Mary-of-Lake, Mundelein, Ill. America Press, New York. 1932. Pp. 77. Price, $0.25.

PHILOSOPHICAL.

THE RHETORIC OF ARISTOTLE. An Expanded Translation with Supplementary Examples for Students of Composition and Public Speaking. By Lane Cooper, Professor of the English Language and Literature in Cornell University. D. Appleton & Co., New York and London. 1932. Pp. xlix—259. Price, $3.00.

A CHARACTER CALENDAR. By Sister Mary Fidelis and Sister Mary Charitas, SS.N.D. Bruce Publishing Co., Milwaukee, Chicago, New York. 1931. Pp. ix—236. Price, $1.50.

POLYTHEISM AND FETISHISM. By the Rev. M. Briault, C.S.Sp. Translated by the Rev. Patrick Browne, D.Sc., Professor, St. Patrick's College, Maynooth. (*Catholic Library of Religious Knowledge,* XVIII.) Sands & Co., London; B. Herder Book Co., St. Louis. 1931. Pp. xvi—186. Price, $1.35 *net.*

PORTO RICO AND THE UNITED STATES. Study Presented to the Catholic Association for International Peace by Elizabeth M. Lynskey, Ph.D. and the Committee on U. S. Dependencies. Pamphlet No. 7. C. A. for I. P., 1312 Massachusetts Ave., N.W., Washington, D. C., or Paulist Press, New York. 1931. Pp. 48. Price, $0.10; $8.00 a hundred.

LE CONCEPT D'ANALOGIE. Par Harold Höffding. Traduit de l'allemand par René Perrin. J. Vrin, Paris-5e. 1931. Pp. 154.

L'AZIONE CIVILE DI RESPONSABILITÀ CONTRO GLI AMMINISTRATORI DI SOCIETÀ ANONIMA. Giacomo Marcora. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie seconda: Scienze Giuridiche, Vol. XXXI.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. 222. Prezzo, *Lire dodici.*

ROMAN LITERARY THEORY AND CRITICISM. A Study in Tendencies. By the Rev. J. F. D'Alton, M.A., D.D., D.Litt., Professor of Greek at St. Patrick's College, Maynooth; author of *Horace and His Age.* Longmans, Green & Co., London, New York, Toronto. 1931. Pp. x—608.

MODERN SCIENCE AND THE TRUTHS BEYOND. Being a Popular Outline of Philosophy in Relation to the Scientific Problems of To-Day. By the Abbé Th. Moreux, Director of Bourges Observatory. With a Foreword by the Rev. T. Corcoran, S.J., D.Litt. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xii—240. Price, $1.90 *net.*

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